

Preface: These notes are providing free of charge for the ministry of the Word of God. All Old Testament quotes are from AV. All New Testament quotes are from GUV. GUV is Grammar Uses Version by Gary Gallant. This translation was from 30 years of dedication. The source of this translation is from BYZ (Majority Text). A better understanding of the typing skills to highlight the grammar nuances: the underline is to show the main thought of the writer. The **bold** is to show the first word in the sentence for emphasis. The *italics* are to show word or words that are not in the Greek text but added for better reading. The word or words in (bracket) are prepositions in the Greek text. The designation of God, Christ or the Holy Spirit, the pronouns will be capitalized. Since Greek is a participle loving language, this translation will give only one use, but in the notes, other translations are mentioned to supply other possible uses. In the notes, the word or words of study are in **bold**. For the sake of ease with English readers, the notes use the past tense, but in the Greek it is referred to the Aorist tense.

Nouns and adjectives: nominatives are subjects of the verbs; **genitives** are possessions of other nouns; **datives** are indirect objects of the verb; and **accusatives** are direct objects. This is **normal** interpretations with these, but there are exceptions as in all other languages.

Second person personal pronoun:

You (σέ, se)	Singular	Plural
Subject	thou	ye
Possession	thy	your
Direct Object	thee	you

Verbs:

The Greek grammar does have six tenses: Present (is doing); Imperfect (was doing); Aorist which in the notes: Past (did); Perfect (have done); Pluperfect (have had done); and Future (will do).

There are six modes: Indicative (normal); Participle (present: doing; aorist: having done; there is also future and perfect); Infinitive (present: to be doing; aorist: to have done); Imperative (present: keep doing or stop doing; aorist: (do or do not); Subjunctive (present: might be doing; aorist: may do); Optative (may do with wishful thinking).

There are three voices: Active, Middle and Passive.

Since Greek is a participle loving language, it is good to understand the syntax of the uses. Check out the chart for the participles and infinitives below:

PARTICIPLES

Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	while: present tense, or after: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
Means (Instrument)	Indicates the means by which the action of the main verb is accomplished. (Defines, explains, or makes more	'by means of'	Pres: Acts 9:22 'Paul confounded ... by proving [Jesus] was the Christ' Aor: 1 Pet 5:6-7 'humble your-

	explicit the action of the main verb.) Answers 'How?'		selves...by casting...your cares'
Manner		by	
Condition	Implies a condition on which the fulfillment of the idea indicated by the main verb depends. Roughly equivalent to 3rd class conditional.	'if'	Pres: Matt 21:22 'ask in prayer... if you believe, you will receive' Aor: Luke 9:25 'what profit... if he should gain the whole world'
Purpose (Telic)	Indicates the purpose of action of finite verb.	'in order to' or 'with the purpose of'	Fut: Matt 27:49 'Let us see whether Elijah will come in

	(Emphasizes intention or design of main verb.) Simple ‘-ing’ translation misses the meaning. Answers ‘For what reason?’		order to save him’ Pres: Luke 10:25 ‘a lawyer stood up in order to test him’
Result	Indicates the actual outcome or result of the action of the main verb, either by simultaneous implication or by subsequent real result.	‘with the result of’	John 5:18 ‘with the result of making himself equal with God’ - implication Eph 2:15 ‘with the result of making peace’ - real
Cause	Indicates the ‘cause’,	‘because’	John 4:6 ‘because Jesus

	'reason', or 'ground' of the action of the finite verb. Answers 'Why?'		was wearied ... was sitting'
Concession	Implies that the state or action of the main verb is true in spite of the state or action of the participle.	'although'	1 Pet 1:8 'although you have not seen him, you love him' Eph 2:1 'although you were dead' Rom 1:21 'although they knew God, they did not honor him as God'

Attendant Circumstance (Some books may classify as Circumstantial Participle')	Communicates an action that is coordinate with the action of the finite verb. The participial action must happen before the main verbal action and is closely related to it.	Translated as a finite verb, connected to main verb with 'and'. It derives its mood semantically from the main verb.	Matt. 2:13, 14 'Rise and take the child' Matt. 9:13 'Go and learn' Luke 5:11 'they left everything and followed him'
Periphrastic Participle	An anarthrous participle used with a verb of being to form a finite verbal idea. A roundabout way of saying what could be expressed by a	Completes the thought of another verb.	Colossians 1:6 'it is bearing fruit' Matt. 7:29 'he was teaching them'

	single finite verb.		
Indirect Discourse	Indirect discourse; reporting what someone said (or perceived) by changing the words of the original into the words of the reporter, or for grammatical inclusion into a larger clause.	A verb of saying (or sometimes thinking) can be used with a participle with basically the same meaning.	Acts 7:12 'Jacob heard that there was grain in Egypt' 2 John 7 'confessing that Jesus Christ has come in the flesh'
Adjectival Participle	Communicates an action that is coordinate with the action of the finite verb. The	Really a substantival participle used to enunciate the logical (not	John 7:38 'the one who believes in me ... rivers will flow out of his belly'

	participial action must happen before the main verbal action and is closely related to it.	grammatical) subject at the beginning of the sentence, and that subject is taken up later by a pronoun in the case required by the syntax. (i.e. 'nominativus pendens')	Rev. 3:21 'the one who conquers, to him I will give to sit'
Redundant (Appositional)			
Absolute Genitive Absolute / Nominative Absolute	The construction is unconnected with the rest of the sentence (i.e. logical		Matt. 9:18 'while he was saying these things, ... a certain ruler came'

	subject of the genitive participle is different than the subject of the finite verb). The participle is always adverbial and usually translated as a temporal participle.		Acts 13:2 'while they were worshiping the Lord... the Holy Spirit said'
Imperative	The participle may function as an independent imperative. Translated as an imperative verb.		Rom. 12:9 'hate the evil, cleave to the good'

As Indicative	Standing alone in a declarative sentence as the only verb in the clause. Translated as an indicative verb.		Rev. 1: 6 'he had in his right hand'
Time	Indicates that something was happening before, during, or after the action of the main verb. Answers 'When?'	while: present tense, or after: aorist/past	Pres: Mark 2:14 'while passing by, he saw Levi' Aor: Matt. 4:2 'after he fasted, ... he became hungry'
INFINITIVES			

Complementary	The infinitive is used to complete the verbal idea of certain finite verbs. (Certain verbs require a complementary infinitive to complete their verbal idea.)	Simple infinitive, translated by 'to'.	Mark 10:26 'who is able <u>to be saved</u> ?' 1 John 4:11 'we also ought to love one another'
Purpose	The infinitive is used to indicate the 'purpose' or 'goal' of its controlling verb. Emphasis is on 'intended result', (which may or may not actually occur).	'in order that' (A simple "to" translation usually works here.)	Matt. 2:2 'we have come <u>in order to worship</u> him' Matt. 27:31 'they led him away in order to crucify him'

Result	The infinitive is used to indicate the outcome produced by the controlling verb. Emphasis of 'result' is on 'effect', which may or may not have been intended.	'so that', 'so as to', 'with the result that' (A simple "to" translation would be <u>mis-leading</u> here.)	Luke 5:7 'they filled both the boats <u>so that they began to sink</u>'
Causal	The infinitive is used to indicate reason for action of controlling verb. Looks back at the reason for an action, whereas Purpose Inf.	'because'	Luke 8:6 'it withered away, <u>because it had no moisture.</u>' James 4:2 'you do not have because you do not ask'

	looks forward to intended result.		
Time	The infinitive is used to indicate a temporal relationship between its action and the action of the controlling verb.	1) 'after' 2) 'while', 'when', 'as' 3) 'before'	1) Matt. 26:32 <u>'after I have been raised</u> , I will go before you' 2) Matt. 13:4 <u>'while he was sowing</u> , some (seeds) fell on the road' 3) Matt. 6:8 'Father knows...before you ask'
Subject	The infinitive or infinitive phrase functioning as	As simple infinitive or gerund	Phil 1:21 <u>'to live</u> is Christ'

	subject of finite verb.		Mark 9:5 '[for us to be here] is good'
Indirect Discourse	After a verb of perception or communication, which indicates the indirect discourse; the infinitive acts as the main verb, and expresses the content of the communication.	Often translated as finite verb or as simple infinitive.	Rom 12:1 'I urge you <u>to present</u> your bodies' Mark 12:18 'Sadducees ... who say there is no resurrection'
Appositional	May stand in apposition to (and thus define) a noun, pronoun, or substantival infinitive.	Add the word 'namely' before the infinitive.	1 Thess 4:3 'sanctification, <u>namely, that</u> you <u>abstain</u> from fornication'

Epexegetical	Clarifies, explains, or qualifies a noun or adjective.	As simple infinitive	Luke 10:19 'given you authority <u>to tread</u> on serpents' Jam 1:19 'quick to hear, slow to speak'
Direct Object	The infinitive or infinitive phrase functioning as direct object of finite verb.	As gerund or simple infinitive	John 5:26 'given the Son <u>to have</u> life in himself' Phil 2:13 'producing in you both the willing and the working
Imperative	Very rarely can function as an imperative.	Not related to any other	Rom 12:15 '<u>Rejoice</u> with those who

		verb in the sentence.	rejoice; <u>weep</u>' Phil 3:16 'let us walk by the same standard'
Absolute	Bears no syntactical relation to anything else in sentence.	caivrein especially used this way. 'Greetings!'	Jam 1:1 'Greetings'

James 1:1

Author: James the half-brother of our LORD Jesus Christ, Ac 15:13-21 21:17-25 Ga 1:19 2:9,10 Mt 13:55 1Co 15:7.

Destination: all the Christian Jews wherever they were, particularly those at the Eastern Dispersion

Date: between A.D. 45 and 48 since written before Jerusalem Council (A.D. 48 or 49) because of its doctrinal character, Church order and discipline (no mention of bishops, deacons but calls them teachers and elders)

Purpose: James wants each of his readers to become a perfect man and to demonstrate Living Faith through true religion Jas 3:2 1:27

Theme: Pure Religion Jas 1:27

Outline:

I. God's Purpose for the Believer's Advancement, Jas 1:1-27

A. Temptation that Builds: Helpful and Harmful Testing, Jas 1:1-12

1. The Writer's Greeting, v. 1
2. Testing to be Received with Joy, v. 2
3. Its Use by God towards Holiness of Character, v. 3
4. Its Requirement of Obedience of Spirit, v. 4
5. Its Endurance Implies a God-Given Wisdom of Spirit: True and False Wisdom, v.5
6. God's Gift of Wisdom Conditioned upon True Faith: True and False Faith, v.6-8
7. The Lowly in Circumstances to be Congratulated in this Testing: True and False Confidence, v.9-11

8. Key Importance of Personal Attitude under Test, v. 12

B. Temptation that Destroys: Helpful and Harmful Testing, Jas 1:13-16

1. God Does not Solicit to Evil, v. 13
2. Self-centered Desire the Seductive Force of Temptation, v. 14-16

C. God Himself the Believer's Chief Good: True and False Confidence, Jas 1:17-18

1. Originator of Every Blessing, v. 17
2. His Redemptive Work the Evidence of His Love, v. 18

D. Consequent Exhortation to Personal Holiness, Jas 1:19-27

1. Probity of Heart Enjoined: True and False Wisdom, v. 19-21
2. Heart Probity Results in Practical Righteousness: True and False Faith, v.22-

27

II. Tests of Pure Religion Jas 2:1-5:20

A. Test of Self-seeking Partiality: True and False Confidence; Fleshly and Spiritual Self, Jas 2:1-13

- B. Test of Faith Operative through Love: True and False Faith before man, Jas 2:14-26
- C. Test of Love as an Approach to Life: True and False Wisdom, Jas 3:1-18
- D. Test of Selfish Faction: Fleshly and Spiritual Self, Jas 4:1-12
 - 1. Chronic hostility and sharp confrontations, v. 1-6
 - a. Pursuit of self-gratification, v. 1-3
 - b. Spiritual adultery places the pleasure-seeker in conflict with God, v.4-6
 - 2. Four steps toward Christian Repentance, v. 7-10
 - 3. To judge one's brother usurps God's prerogative, v. 11-12
- E. Test of Self-Willed Life Direction: True and False Confidence, Jas 4:13-17
- F. Test of Charity in the Acquisition and Stewardship of Wealth: True and False Confidence, Jas 5:1-6
- G. Test of Patience under Oppression: Helpful and Harmful Testing, Jas 5:7-11
- H. Test of Restraint in Commitments: True and False Confidence, Jas 5:12
- I. Test of Prevailing Prayer: True and False Confidence, Jas 5:13-20

Introduction:

This is the first of General Epistles or Catholic (World) Epistles. Even though this was addressed to Jewish Christians, God meant it to be for all Christians for at the time of this writing, being the first writing since the Gospel of Matthew. During this time, the Gospel is now being spread to the Gentiles. The topic at hand was how to behave within Christian gatherings and with those without. Because it dealt with the word faith in a way of sanctification, those like Martin Luther who was a crusader for salvation by faith alone through the Epistle of Romans, felt that this epistle was an epistle of straw. Let us study this epistle with this thought in mind that concerning salvation we are justified before God by faith alone, and concerning sanctification we are justified before man by faith through our works.

I. God's Purpose for the Believer's Advancement, Jas 1:1-27

A. Temptation that Builds: Helpful and Harmful Testing, Jas 1:1-12

1. The Writer's Greeting, v. 1

1 **James** a bondman of God and of *the* LORD Jesus Christ *is writing* to the twelve tribes which *are* (in) the dispersion, keep greeting.

Who is **James**, the half-brother of Jesus?

Mentioned with his three brothers, Mt 13:55 Mr 6:3. So Mary had five sons.

1Co 15:7 was part of those witnessing Christ after his resurrection.

Ga 1:19, Paul met him.

Ac 12:17, as John's brother James was killed earlier in Ac 12:2, this had to be the other James where they called for.

Ac 15:13, spoke at Jerusalem Council.

Ac 21:18, Paul met him again.

Died AD 62 in Jerusalem tried and executed, Jos. Ant. XX, Ch IX, Sec 1.

Bondman means one who gives himself up to another's will, those whose service is used by Christ in extending and advancing his cause among men wholly under the control of their masters. Even though he is half-brother of our Lord Jesus, but declares to be wholly under the control of his master God and Lord Jesus Christ.

James is not trying here to show the deity of his half-brother, as there is no article with either **God** or **Lord**, but did call him **Lord** as One with power and authority.

The twelve tribes show the patriarchal descendants for the children of Israel. Even though at that time there were only two tribes existing, as the other ten tribes were carried into captivity, it was a custom to address their nation in this manner, Ac 26:7: “(to) which our twelve tribes *who* are serving *God* (in) intentness night and day are hoping to arrive; (concerning) which hope I am being accused, O king Agrippa, (by) Jews.” Matthew referred to the nation of Israel in his gospel, Mt 19:28: “And Jesus said to them, verily I am saying to you, “ye yourselves who followed Me, (in) the regeneration, when the Son of man should sit down (upon) *the* throne of His glory, will sit also (on) twelve thrones, judging the twelve tribes of Israel.” And Luke doing likewise in his gospel, Lu 22:30: “in order that ye might be eating and might be drinking (at) My table (in) My kingdom, and may sit (on) thrones, judging the twelve tribes of Israel.” These two references in the Gospels were referring to the time of judgment in the end times.

Dispersion shows that James was aware of ten tribes were scattered among foreign nations. This word as a noun is found three times, once here, and the other is at the time the Jews asked among themselves will Jesus go unto the dispersed among the Gentiles, Joh 7:35: “Therefore the Jews said (among) themselves, where is this One being about to be going that we ourselves will not find Him? Is He being about to be going **(to) the dispersion** among the Greeks, and to be teaching the Greeks? No!”, and Peter addressing his readers, 1Pe 1:1. So it is difficult to figure out by two others passages if it only includes Jews or not as John’s Gospel is about the Jews, while Peter’s address is about Christians in general. The reason that the evidence moves toward the Jews in this epistle is the verb form in Ac 8:1: “And Saul was consenting to the killing of him. And a great persecution happened (on) that day (against) the assembly which was (in) Jerusalem and all were scattered (throughout) the countries of Judaea and Samaria (except) the sent ones.” where the Jews were scattered from Jerusalem. So the time of the writing would make it refer to the Jews who were scattered during the Babylonian exile. So if the twelve tribes are Jews as Paul refers to them in Ac 26:7: “(to) which our twelve tribes *who* are serving *God* (in) intentness night and day are hoping to arrive; (concerning) which hope I am being accused, O king Agrippa, (by) Jews.” how can we now change to a different group by additional information when only Peter refers to a different group? So the timing of the letter would be the final evidence that it was referring to Jews during that time in Ac 8:1. Finally, from further evidence within the letter, we know that these were Jewish Christian, as James referred to them as brethren, Jas 1:2,16,19 2:1,5,14 3:1,10,12 4:11 5:7,9,10,12,19. This is fifteen times where they share the same heavenly Father.

Greetings, was a normal salutation at that time, Ac 15:23: “having written (by) their hand thus, the sent ones and the elders and the brethren, to the ones (in) Antioch and Syria and Cilicia, brethren to the ones who *are* (from among) *the* nations, greeting.” It may be probable that James wrote the letter at the Council in Jerusalem.

James 1:2

A. Temptation that Builds: Helpful and Harmful Testing, Jas 1:1-12

2. Testing to be Received with Joy, v. 2

2 Esteem **all joy**, my brethren, whenever ye should fall into various temptations,

Esteem is past tense middle imperative which means do consider this now for yourselves once for all and move on, Mt 5:11,12: “Ye are **blessed** whenever they should reproach you and should persecute, and should say every wicked word (against) you lying, (on account of) Me. **Keep on rejoicing** and exulting, for your reward *is* great (in) the heavens; for thus they persecuted the prophets who *were* (before) you.” This is a sense of urgency by a definite act toward esteeming a right attitude.

All joy is being happy when we do not feel like it and going beyond sympathy but having the right attitude, Php 2:29: “Therefore **keep receiving him** (in) *the* LORD (with) all joy, and keep holding such in honor.” This does not mean that Christians deny that pain exist and smile all the time. The reality of pain makes us human.

My brethren, as expressed in previous verse that James is writing to Christian Jews, as they possess the same Heavenly Father. This expression is used 15 times in this epistle: Jas 1:2,16,19 2:1,5,14 3:1,10,12 4:11 5:7,9,10,12,19.

When means **whenever**. This particle shows that trials come at an undermined time. Even though it comes at an unexpected time, God will provide a way to bear it, 1Co 10:13: “**Temptation** has not taken you except what belongs to man *is found*,” and faithful *is* God, Who will not allow *that* ye are tempted (above) what ye are being able, but will make (with) temptation also the issue, *that* ye are being able to bear *it*.”

Fall into is past subjunctive meaning that this action has a possibility of occurring but not as the present tense which would be on going event. This is as to fall into a situation that you are encompassed, not seeing any way out. Even though these situations seem to be out of control, they are preordained by God to make you a better person.

Various means diverse colors or many-colored, as Peter says that they are various, 1Pe 1:6. And Paul is using the same word in 2Ti 3:6: “For **(out of) these** are the ones who are entering (into) houses and are leading captive silly women *who* have been laden with sins, are being led away by various lusts.”

Temptations are the trials as this is rare in secular Greek. We find it for medical experiments. This adversity, affliction, trouble: sent by God and serving to test or prove one’s character, faith, holiness. It is like refining metals. These tribulations strengthens our endurance, Ro 5:3: “And **not** only so, but also we are boasting (in) tribulations, *because* we know that this tribulation is working out endurance.” Such afflictions are not pleasant situations, but the writer exhorted us to make the best out of it. This is not affliction harm upon oneself, so we will not become like those monks of the past to afflict pain upon ourselves to be more virtuous.

James 1:3

A. Temptation that Builds: Helpful and Harmful Testing, Jas 1:1-12

3. Its Use by God towards Holiness of Character, v. 3

3 *because* ye are knowing that the proving of your faith is working out endurance.

Knowing is the personal experiential knowledge in the present participle with the use of cause. These readers are not ignorant of these trials as they have personally gone through this in the early church. Persecution of the Church is noted during the early years, Ac 4:1-3 5:17-18 6:12-13 7:54-7:1 8:1 12:1-4. These believers are very aware of the history that they are going through, 1Pe 4:12: “Beloved, **stop** being surprised *because of* the fire *of persecution* (among) you *which* is taking place (for) trial to you, as *although* a strange thing is happening to you.”

Proving is the subject of the verb of working out. So it is the trying doing the action of performing endurance. As being the subject, faith is not subject of the verb, these readers are knowing by experience that these trials are the proofs of making them endure.

Faith is subjective of trying which makes their belief in God their foundation to endure. It is their trust in their benevolent God which makes these trials easier to bear.

Working out is a compound verb of working and throughout in the present tense. These readers are continually working out with some results of endurance.

Endurance means steadfast, patience or constancy. These early church believers were not swayed from their loyalty to Christ and his message. Patience in TDNT: “is naturally a basic attitude of NT believers in view of the eschatological orientation of their faith. Over against a hostile world, they wait confidently for the fulfilment of the kingdom and their own salvation.” As gold is refined by heat, our character is refined through trials, 1Pe 1:7: “in order that the proving of your faith much more precious than gold *which* is perishing, though *which* is being proved (by) fire, may be found (unto) praise and honor and (unto) glory (in) *the* revelation of Jesus Christ.”

James 1:4

A. Temptation that Builds: Helpful and Harmful Testing, Jas 1:1-12

4. Its Requirement of Obedience of Spirit, v. 4

4 But let **that endurance** keep having its perfect work, in order that ye might be perfect and complete, (in) lacking nothing.

That is an article of previous reference of the noun endurance in the previous verse.

Keep having is present imperative which is a continuous command or exhortation. That endurance from the trials possesses them.

Perfect work achieves the perfect goal of mature character. Their development has produce adult growth in the Christian walk so they can feed on the meat of the word, instead of milk of the word, as babes in Christ are required to do, 1Co 3:2: “I gave to drink milk, and not meat; for ye were not being yet able, but neither yet now ye are being able;” Heb 5:13: “For **everyone** who is partaking of milk is unskilled in *the* word of righteousness; for he is an infant;” 1Pe 2:2: “as newborn babes *are long ye after the genuine mental milk*, in order that ye may grow (by) it.”

Perfect is used again to show the ultimate growth into maturity.

Complete another purpose attained by this growth that these readers are now whole. Our faith is found complete in the study of Romans and perfect in the study of Hebrews. So these Jewish believers understand that these trials were because they accepted the Gospel, and that Jesus fulfilled as better covenant for them. The Jews who accepted not Jesus as their Messiah wants to silence the preaching of the Way, and resists giving up their rituals from the law.

Lacking is the result of the preposition in. So that these readers are in no need as Christ provides what is lacking.

James 1:5

A. Temptation that Builds: Helpful and Harmful Testing, Jas 1:1-12

5. Its Endurance Implies a God-Given Wisdom of Spirit: True and False Wisdom, v. 5

5 But **if** anyone of you is lacking wisdom, let him keep asking (from) God Who is giving to all freely, and is reproaching not, and it will be given to him.

But is the contrast of one who is mature in the faith in the previous verse.

If is the word of emphasis as a conditional situation.

Anyone is not based upon status.

Of you is referring to the Christian readers. This is not for the wicked as God only gives wisdom to his children, as the unsaved are not capable of understanding his truths, Mt 11:25: “**(At) that time** Jesus answered *and said*, I am praising Thee, O Father, LORD of the heavens and the earth, that Thou did hide these things (from) *the* wise and prudent, and did reveal them to unlearned.”

Lacking is like feeling destitute. If you feel inferior, lean not on your own understanding, Pr 3:5. Turn to God for understanding, Pr 9:4.

Wisdom is knowledge on the matters of God. Wisdom begins with the fear of God, Pr 1:7: “The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.” Not only we should seek knowledge, but also seek understanding, Pr 4:5: “Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.” The way to get understanding is to bow to it, Pr 5:1: “My son, attend unto my wisdom, *and* bow thine ear to my understanding.” Those who think that they are brilliant and need not God, God will destroy their foolishness, 1Co 1:19: “For **it has been written**, I will destroy the wisdom of the wise and I will set aside the understanding of the understanding ones.” Paul exhorted us to all wisdom and understanding, Eph 1:8: “which He caused to abound (toward) us (in) all wisdom and intelligence,” Col 1:9: “**(On account of) this** also we ourselves heard (from) which day, we are not ceasing praying (for) you and asking for ourselves in order that ye may be filled with the knowledge of His will (in) all wisdom and spiritual understanding.”

Let him keep asking is present tense imperative. It is a command to continue calling out to God. This desire for wisdom should be the same as craving for food. This request must be the top desire even more than life itself. Jesus never used this word in his prayers as he is full of wisdom and truth, Joh 16:26: “Ye will ask **(in) that day** (in) My name; and I am saying not to you “I Myself will beseech the Father (for) you.”

From God is the source of such request. Many seek their knowledge from various avenues, but only God can answer such a calling. We have a living God who hears our prayers. All others are dead, and cannot hear, Ac 17:23-31.

Who is giving is present tense participle which is a substantive (genitive of preposition). This explains that God grants such request. He will fill up all our need according to his riches in Christ Jesus, Php 4:9: “what also ye learned and received and heard and saw (in) me, keep doing these things; and the God of peace will be (with) you.”

To all reminds us of anyone who is lacking wisdom, God is giving this request to them.

Freely is an adverb of giving which shows the sincerity and frankness God displays. As salvation is a gift from God, so is this request. There is no penance required for God to accept this call, Ro 6:23: “For **the wages** of sin is death; but the free gift of God is eternal life (in) Christ Jesus our LORD.” This is only used here.

And is reproaching not is the second substantive (genitive of preposition) also in the present tense participle. So God is giving and is not reviling anyone who requests for wisdom. God is not going to complain if you are asking for such. God is so generous that he gives without reproach.

And it will be given is future tense with passive voice. Keep on asking and it will be granted. The passive voice shows that God has already answered before you asked, but God still wants us to ask. So since God will answer such a request, what are we waiting for? Mt 7:7-8

James 1:6

A. Temptation that Builds: Helpful and Harmful Testing, Jas 1:1-12

6. God’s Gift of Wisdom Conditioned upon True Faith: True and False Faith, v. 6-8

6 But let him keep asking (in) faith *and* keep doubting for himself nothing. For **the one** who is doubting for himself is being like a wave of the sea *which* is being driven by the wind and is being tossed. 7 For let that man **stop** supposing that he will receive anything (from) the LORD, 8 a double-minded man *is* unstable (in) all his ways.

To summarize so far, the writer in this first chapter has told us that temptations will arise to build us up. We need to accept this with joy because the testings will refine our character through obedience. To achieve this, we are required to be asking for wisdom. Now James shows these requests are conditioned upon true faith.

But is the contrast of asking in faith and doubting. James supposed that the reader would accept the fact that God will give it freely as described in the previous verse. But man even with the simple fact of salvation, has to put conditions upon the gift of God, as our salvation is by grace, through faith, Eph 2:9: “not (of) works, in order that anyone may not boast.” As we look further into this verse, in Romans, Galatians and Hebrews, our salvation is not only based upon faith, our walk with God must continue in faith, Ro 1:17: “For **righteousness** of God is being revealed (in) it (by) faith (to) faith, according as it has been written, but the just will live (by) faith.” Ga 3:11: “But that no one is being justified (**in**) **law** (with) God *this is* manifest; because the just will live (by) faith;” Heb 10:38: “But the just will live (by) faith; and if he should draw back, my soul is not delighting (in) him.” All three of the above passages are dealing with Jews who want to continue with their ceremonial rites. So our prayers are not based upon contrite repetitions, or being in a proper position, but if we trust God that he will deliver upon his promise.

Keep doubting is present participle with middle voice and here used as attendant circumstance meaning that the participle will take on the same tense as the main verb adjoined by “and.” It could also be used as manner, “keep asking by doubting nothing.” It could also be used as means, “keep asking with doubting nothing.” Doubting means the negative of having faith. This compound verb has two words joined together “dia: through” and “krino: to judge,” so this is judging thoroughly. These doubters are opposing the promise at hand, Ro 4:20: “and he doubted not (at) the promise of God through unbelief, but he was strengthened in faith, having given glory to God,” but not disputing the facts rather their reasoning is not on solid ground, Ac 10:20: “but arise *and* go down, and keep proceeding (with) them, doubting nothing; because I myself have sent them.” We could see more of God working in our lives if we have faith and doubt not, Mt 21:21: “And Jesus answered and said to them, verily, I am saying to you, if ye should be having faith, and should not doubt, ye will not only do the *miracle* of the fig-tree, but even if ye should say to this mountain, be thou taken away and be thou thrown (into) the sea, it will come to pass.” When you mix truth and error, error will always prevail, so will faith and doubting.

Wave of the sea is unpredictable, at times it is calm and at other times it is chaos. This violent agitation comes without notice because it is controlled by the currents and tides. Waves are delightful to listen to but they can cause disturbance to navigate. Because of the uncertainty, there is hope and fear continually which results in doing and not doing. In prayer it is the difference between asking with confidence and asking with uncertainty. The waves are in continuous successions which are habits we form. **Heisen** says: "Sometimes he is cast on the shore of faith and hope, sometimes he is rolled back into the deep of distrust: now he is borne up into the height of worldly pride, now he is mingled with the lowest sands of desperation and trouble." These believers are in constant agitation, at times in hope, and at other times in despair.

Wind is the source of these large waves. From **Wikipedia**: Waves in the oceans can travel thousands of miles before reaching land. Wind waves on Earth range in size from small ripples, to waves over 100 ft (30 m) high. Wind waves in the ocean are called ocean surface waves. The great majority of large breakers seen at a beach result from distant winds. Five factors influence the formation of the flow structures in wind waves:

- 1-Wind speed or strength relative to wave speed – the wind must be moving faster than the wave crest for energy transfer
- 2-The uninterrupted distance of open water over which the wind blows without significant change in direction (called the fetch)
- 3-Width of area affected by fetch
- 4-Wind duration – the time for which the wind has blown over the water.
- 5-Water depth

As the winds are uncontrollable, and the turbulent waves makes havoc to keep a certain course. So the wicked are like the troubled sea, Isa 57:20: “But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt,” we should follow their paths, but have allegiance to God who fails not. We should not be like Thomas who needs to see to believe, but trust what has been said. If we hold such a faith, we will become unstable and undependable in our Christian walk. Many today are driven by winds of change, to be current in today’s trends of unrighteousness. Forty years ago, it was unheard of accepting sexual relationships outside marriage, divorce and LGBT within church circles. These turbulent waves have worn us down like it does on many rock formations to accept so many social issues within our congregations.

James 1:7

Let that man stop supposing is present tense imperative. That human being must stop thinking in this manner or entertaining any thought that he or she will receive anything from the Lord. This is a vain hope of this one has deceived himself or herself to a wrong judgment or conceit. This is a vain surmise to have such a false expectation.

James 1:8

Double-minded means **TDNT**: This term {*Jas 1:8 4:8*} denotes the “divided” person. Behind it lies the OT thought of the divided heart. {*cf. De 29:17 Eze 14:3 ff.*} This one is divided in interest. The Greek word is a compound noun composing of two and breathe. Our English idiom is one who is speaking both sides of the mouth. This person is saying different things about the same subject depending on whom they are speaking to in order to please them. We called these people fickle or hypocrite as they have two souls. The reason that this word has been settled by translators as double-minded not double-soul person is because of the context found in the portrait of this person. This person in verse 7 is supposing or thinking that he will receive anything from the Lord but in verse 6 this same one is judging within himself if this may occur.

Unstable means inconsistent. Because they cannot be trusted by men, they cannot be trusted by God.

James 1:9

A. Temptation that Builds: Helpful and Harmful Testing, Jas 1:1-12

7. The Lowly in Circumstances to be Congratulated in this Testing: True and False Confidence, v. 9-11

9 But let the brother of low degree **keep boasting** (in) his elevation, 10 and the rich (in) his humiliation, because as the flower of the grass *is* he will pass away. 11 For the sun **rose** (with) *its* burning heat, and the comeliness of its appearance perished: thus also the rich will wither (in) his goings. 12 **Blessed** *is* the man who is enduring temptation; because *after* he became approved, he will receive a crown of life, which the LORD promised to the ones who were loving Him.

But in contrast to someone who is double-minded, this Christina is of low degree.

Low degree means someone in a difficult situation or lowly status. Here it has a value in the good sense of being modest and obedient like subjects, soldiers or children. The reason it has this sense because James wanted them to keep boasting in their status.

The brother is the Christian who is at the bottom of the social ladder.

Keep boasting is keep glorying in present tense imperative. It is the highest act of joy as the writer started with counting all joy, Jas 1:2: “Esteem all joy, my brethren, whenever ye should fall into various temptations.”

In his elevation means his rank or high station. This Christian is disadvantaged in the secular world, but is exalted in his spiritual realm. This poor person learns self-respect and heals his standing to integrity, Ps 19:1: “To the chief Musician, A Psalm of David. » The heavens declare the glory of God; and the firmament sheweth his handywork.” We as Christians can rejoice in the hope of the glory of God, and we will glory in tribulations, Ro 5:2,3: “(through) Whom also we have had access (by) faith (into) this grace (in) which we have stood; and we are boasting (in) hope of the glory of God. And **not** only so, but also we are boasting (in) tribulations, *because* we know that this tribulation is working out endurance.” God will rise up the poor out of the dust, Ps 113:7: “He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill.” Even it is difficult in their circumstances, God has enriched us the riches of Christ Jesus, Eph 2:7: “in order that He may show (in) the ages which were coming the surpassing riches of His grace (in) kindness (toward) us (in) Christ Jesus,” having not many material goods, but possessing all heavenly things, 2Co 6:10: “as being sorrowful, but always rejoicing; as poor *are*, but enriching many; as having nothing, and possessing all things.”

James 1:10

And the rich is a wealthy Christian. Why would it be a rich unbeliever? This epistle addresses 15 times these readers as brethren, and even though it does not mention brother here, it would be under the blanket as others. The reason for this is the context found in this epistle in Jas 2:1 where James warns the rich as brethren because they were having faith with respect of persons.

In his humiliation means the opposite of the poor who is elevated. This balance is displayed by Paul, 1Co 7:22: “For **the one** who was called a bondman (in) the LORD, is a freeman of *the* LORD; likewise also the one who was called free, is a bondman of Christ.” This lowering is demonstrated of the uncertainty of material goods. The second law of thermodynamics means that everything decays which is a great law to prove that evolution has no basis, but also proves that our riches devalue under the glory of what we will attain for eternity.

As the flower of the grass is from Isa 40:6: “The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field.” The perishable nature of all flesh is pictured like the grass and is flourishing and then the wind changes and it is no more, Ps 103:15-16: “As *for* man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.” 1Pe 1:24: “Because **all flesh** *is* as grass *is*, and all *the* glory of man *is* as *the* flower of grass *is*. The grass withered and its flower fell away.” The rich possessions are temporary but our eternal treasures are forevermore, Mt 6:20: “but keep treasuring for yourselves treasures (in) heaven, where neither moth nor rust is spoiling, and where thieves are not digging through nor are stealing.” This debasement is because they are minding earthly things, Php 3:19: “whose end *is* destruction, whose God *is* the belly, and the glory (in) their shame, who *is* minding earthy things.”

He will pass away means that it will come to an end. Their status could abruptly end in a moment or even life itself. As the old saying is that you cannot take it with you, but the Psalmist says their folly is like the beasts which are perishing as their honor is not abiding, Ps 49:6-14. You come into the world with nothing and you go out the same, Ec 5:15: “As he came forth of his mother’s womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.” Life is very brief, Jas 4:14: “ye are not knowing what *will be* on the morrow; for what *is* your life? Even **a vapour** which is appearing (for) little *while*, and then also is disappearing.”

James 1:11

For the sun is the source of effect upon the grass. The grass needs the sun, but without water (the Word of God), the grass will dry up.

Rose is the word of emphasis in this sentence. The noun version of this word is the sunrise, Re 7:2: “And I saw another messenger *who* was going up (from) *the* rising of *the* sun, *who* was having *the* seal of *the* Living God; and he cried with a loud voice to the four messengers, to whom it was given to them to injure the earth and the sea.”

With burning heat is very hot that is scorching and dries everything up, Mt 20:12: “saying, “these last ones worked one hour, and thou made them equal to us, who borne the burden of the day and the heat.” This is not referring to the wind, but to the effect of the sun.

Comeliness is referring to the flower of the grass. The grass burns and loses its colour of green and becomes brown. It loses its beauty and becomes like dirt.

Will wither means as wasting away. The rich Christian has an external appearance of beauty like the green grass but their riches if not used for God’s glory will waste away to dirt. They cannot buy favour with God. All their riches were given by God, so it belongs to God. This verse did not say that the rich Christian will perish but wither. The entrance of our calling will be supplied richly to us, 2Pe 1:11: “For thus the entrance will be supplied richly to you (into) the eternal kingdom of our LORD and Saviour Jesus Christ,” but we need to contribute all these things mentioned by Peter, 2Pe 1:5-8 to be abounding in us. If the rich Christian is not using what God has given to that one properly, that one is blind, short-sighted, because that person has forgotten the purification of his old sins, 2Pe 1:9: “for with whom these things are not being present, he is blind, short-sighted, *because* he has forgotten the purification of his old sins.” This Christian has backslidden, 1Co 3:15: “if anyone’s work will be consumed, he will suffer loss; but he himself will be saved, but so as (through) fire.”

In his going means in his pursuits. As mentioned before, this rich person is a Christian and will wither, not will perish. So here shows further that it is their ambitions of heavenly status is not like their earthly position. Another old saying is the riches of the world do not buy happiness. Here it shows their riches will not buy everlasting treasures. Abraham was rich, but he acknowledged that God granted this position and when God granted victory, he gave a tithe to the High Priest of Heavenly God.

James 1:12

A. Temptation that Builds: Helpful and Harmful Testing, Jas 1:1-12

8. Key Importance of Personal Attitude under Test, v. 12

God wants his children to grow. Maturity comes with conflict. James exhorted these Jewish believers that temptation will build their character in joy, verse 2, in holiness, verse 3, in obedience, verse 4, in wisdom, verse 5, in true faith, verse 6-8, in humility, verse 9-11, and now in attitude, verse 12.

Blessed is the word of emphasis in this sentence. Blessed means well looked upon. The word may mean happy, but this blessing from God comes being their Father and God cares for his children. God has a high regard for his children.

Who is enduring temptation means someone who is bearing pain by the wounded, Mt 5:10,11: “The ones who have been persecuted (on account of) righteousness *are* **blessed**; for the kingdom of the heavens is theirs. Ye are **blessed** whenever they should reproach you and should persecute, and should say every wicked word (against) you lying, (on account of) Me.” This one accepts his destiny without resisting forcefully. Christ told us to give the other cheek, Mt 5:39: “but I Myself am saying to you resist not evil; but whosoever will strike thee (on) thy right cheek, turn to him also the other.” This is different from patience as this one forms a better attitude. No vows are made, here. This endurance is not based upon public opinion but inward love of honor, as one who holds fast to one’s faith in Christ.

Approved means accepted and pleasing to our Heavenly Father. We are precious to God by these trials, as we remain joyous and generous in a severe affliction, 2Co 8:2: “that the abundance of their joy and their deep poverty abounded (in) much proof of tribulation (to) the riches of their liberality;” 1Pe 1:6-7: “**(In) which** ye are *exulting*, for a little while now, if it is necessary, *although* ye were put to grief (in) various trials, in order that the proving of your faith much more precious than gold *which* is perishing, though *which* is being proved (by) fire, may be found (unto) praise and honor and (unto) glory (in) *the* revelation of Jesus Christ.” These testing will manifest the wayward ones, 1Co 11:19: “for it is necessary also to be sects (among) you, in order that the approved *ones* may become manifest (among) you,” but authentic believers will glorify in God by obedience, 2Co 9:13: “*they are* glorifying God (through) the proof of this service (at) the subjection by your confession (to) the glad tidings of the Christ, and liberality of the communication (towards) them and (towards) all.” We use this word for authenticating coins to prevent counterfeiting.

In the ancient world there was no banking system as we know it today, and no paper money. All money was made from metal, heated until liquid, poured into moulds and allowed to cool. When the coins were cooled, it was necessary to smooth off the uneven edges. The coins were comparatively soft and of course many people shaved them closely. In one century, more than eighty laws were passed in Athens, to stop the practice of shaving down the coins then in circulation. But some money changers were men of integrity, who would accept no counterfeit money. They were men of honour who put only genuine full weighted money into circulation. Such men were called "dokimos" or "approved." (Donald Barnhouse)

Crown of life means a wreath of victory. The soldiers wanted the crown of thorns to be a crown (diadema: royalty) of mockery, but God used this word (stephenos, victory). Our victory is that we will eat from the tree of life in paradise, Re 2:7: “**The one** who is having an ear let him hear what the Spirit is saying to the assemblies; to the one who is overcoming I will give to him to eat (out of) the tree of life which is (in) *the* midst of the paradise of my God,” where we were faithful unto death, Re 2:10: “**Stop** fearing at all the things which thou are being about to be suffering. **Behold**, the devil is being about to throw *some* (of) you (into) prison, in order that ye may be tried; and ye will have tribulation ten days. **Keep being** faithful (unto) death, and I will give to thee the crown of life.” The crown was woven as a garland of oak, ivy, parsley, myrtle or olive, or in imitation of these in gold — like our Olympics today. This wreath is given as a prize for victory, as a festal ornament, or as a public honor for distinguished service or personal worth. It was used for the laurel wreath presented to the victor in an athletic contest. It means prize or reward. There are many **crowns of victory** which the believers may attain. (1) incorruptible crown — mastery over the old man, 1Co 9:25; (2) crown of rejoicing — soul-winners, 1Th 2:19; (3) crown of life — enduring trials, Jas 1:12; (4) crown of righteousness — love his appearing, 2Ti 4:8; (5) crown of glory — feed God’s flock, 1Pe 5:4. Elders are casting their crowns before the throne in an act of worship and adoration. These crowns were not given for eternal glory of the recipient, but for the glory of the Giver, Re 4:10: “The twenty four elders **will fall** (before) the One Who is sitting (upon) the throne, and they are worshipping the One Who is living (to) the ages of the ages, and they are throwing their crowns (before) the throne, saying.” In the second crown mentioned above, the only things we can bring with us into heaven are those we led to the Lord, Php 4:1: “**So that**, my beloved and longed for brethren, my joy and crown, thus keep standing fast (in) *the* LORD, beloved.”

Promised is the declaration that God pronounce it. Since God is not a liar, he will keep his promises. God promised us heritage in his Kingdom, Jas 2:5: “**Hear** my beloved brethren: chose not God for Himself the poor of *this* world, rich (in) faith, and heirs of the kingdom which He promised to the ones *who* were loving Him? Yes!” Eternal life is also promised by God, 1Jo

2:25: “And **this** is the promise which He promised us, eternal life.” Tit 1:2: “(in) hope of eternal life, which God Who *is* not a liar promised (before) the ages of time.”

To the ones who are loving him are Christians. It is impossible to be Christian and hate their LORD. We love him because he first loved us, 1Jo 4:19: “Let **we** ourselves keep loving Him, because He Himself first loved us.”

James 1:13

B. Temptation that Destroys: Helpful and Harmful Testing, Jas 1:13-16

1. God Does not Solicit to Evil, v. 13
2. Self-centered Desire the Seductive Force of Temptation, v. 14-16

13 Let **no** one keep saying *while* he is being tempted, I am being tempted (from) God: for God is not to be tempted *by* evils, and He Himself is tempting no one. 14 But **each one** is being tempted (by) his own lust *while* he is being drawn away and is being allured. 15 Then *after* the lust is conceived, it is giving birth to sin, but *after* sin was completed, it is bringing forth death. 16 **Stop** being misled, my beloved brethren;

B. Temptation that Destroys: Helpful and Harmful Testing, Jas 1:13-16

1. God Does not Solicit to Evil, v. 13

No one is the word of emphasis in this sentence. This is a compound word of “not” and “one, single, and only one.” What James is saying is that not a single person should ever be saying that God tempted them.

Keep saying is present tense imperative. This continuous exhortation is of not speaking in this manner. Oral words become teaching, and teachings become truths or heresies.

He is being tempted is present tense participle with the use of time. Moffatt translate using substantive: “Let no one who is tried by temptation say.” All other translations use time. Tempted means tested, or tried. These temptations are continuous and to the point of yielding. These testing will develop maturity and strength in a person.

From God means that God is the source of such temptation. James forbids us to call God author of temptation. As God cannot be, so he will not tempt others to sin. We cannot put any responsibility on God if a test results in sin. God is NOT sending trials to educate us, but allowing temptations because God gave us a free will and it our own desires that tempt sin. It is like Adam from the fall to blame the woman for his sin, Ge 3:12: “And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.”

James 1:14

- B. Temptation that Destroys: Helpful and Harmful Testing, Jas 1:13-16
2. Self-centered Desire the Seductive Force of Temptation, v. 14-16

By his own lust means a desire of something that is forbidden.

He is being drawn away and is being allured are two verb of present tense participles with the use of time. Moffatt translates with the use of manner: “as he ...” Murdock translates with the use of attendant circumstance: “and he ...” All other translates with the use of time. Being drawn away means the way of hunting as seduction of a harlot. Being allured means to entice and to beguile by deception, 2Pe 2:14: “having eyes full of an adulteress and that cease not from sin, alluring unestablished souls; having a heart exercised in craving, *they are* of curse children.”

James 1:15

Then, after that the temptation entraps the person because this one desires it even though it is forbidden.

Is conceived ... was completed are both past tense participles translated with the use of time. The desire germinates and grows to sin, but after full maturity of growth, it is bringing forth death. The full cycle, from the beginning to the end, the desire turns

to impulses, then this desire turns to action, then this desire turns to habit, then this desire turns to full development. The end result is death, a separation from God. The fellowship is broken and can only be restored with repentance by confessing the sin, 1Jo 1:9: “**If** we should be confessing our sins, He is faithful and righteous, in order that He may forgive us *our* sins and may cleanse us (from) all unrighteousness.”

James 1:16

Stop being misled is present tense imperative. The negative not is the word of emphasis in this sentence. This deception must stop. Paul warned the Galatians the same, Ga 6:7: “**Stop being misled**, God is not being mocked; for whatsoever man should be sowing, that also he will reap.” The present tense shows that these readers are in danger of being led astray will continue. They are like wandering sheep.

James 1:17

C. God Himself the Believer’s Chief Good: True and False Confidence, Jas 1:17-18

1. Originator of Every Blessing, v. 17
2. His Redemptive Work the Evidence of His Love, v. 18

17 every good act of giving and every perfect gift from above is coming down (from) the Father of lights, (with) Whom there is no variation, or shadow of turning. 18 *Because* **He has willed it**, He brought forth us by *the* word of truth, (for) *that* we should be sort of *the* first-fruits of His creatures.

C. God Himself the Believer’s Chief Good: True and False Confidence, Jas 1:17-18

1. Originator of Every Blessing, v. 17

Every good act of giving starts the process of giving good things. Perfect gift finishes the process of the benefactor receiving the completed bounty.

From above means heaven, Joh 3:31: “**The One** Who is coming from above is (above) all. **The one** who is (out of) the earth is (out of) the earth, and is speaking (out of) the earth; the One Who is coming (out of) the heaven is (above) all.”

From the Father of lights means Father of heavenly bodies. Our God is the author of light.

No variation means not any change. Only found here. So God is unchangeable, immutable, Mal 3:6: “For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.” Heb 13:8: “**Jesus** Christ is the same yesterday and today, and (to) the ages.”

Shadow of turning means as the Father of spiritual lights does not move, like the earth moves changes the shadow of the sun. So God is unmoveable. God’s benevolence is like a light which cannot be extinguished in any way at all.

James 1:18

2. His Redemptive Work the Evidence of His Love, v. 18

He has willed is past tense participle translated with the use of cause. AV translated with the use of manner: “Of his own will.” The same with NET: “By his sovereign plan.” The same with Phillips: “By his own wish.” Murdock translated with the use of attendant circumstance: “He saw fit, and.” Other translators use cause. God strong desire is deliberate. It is God’s intention to do good for his creation.

Brought forth means to give birth, 1Pe 1:3: “**Blessed** be the God and Father of our LORD Jesus Christ, Who begot us again (according to) His great mercy (unto) a living hope (through) *the* resurrection of Jesus Christ (from among) *the* dead.”

By the word of truth is the gospel, Joh 17:17 1Pe 1:23 2Co 6:7 Col 1:5 Eph 1:13 2Ti 2:15

Firstfruits are the sheaves of the gospel harvest. Here it refers to time, the first in time, then the secondary sense to denote honour as in Ro 8:23: “‘and not only *it*, but we ourselves who are having the first-fruit of the Spirit, also we ourselves

themselves are groaning (in) ourselves, *because* we are awaiting *the* adoption, the redemption of our body” where the relation is reversed as the Spirit is the firstfruits as meaning to origins with something of dignity. For Ro 11:16: “Now since **the first-fruit** is holy, also the lump *is* and if the root *is* holy, and the branches *are*,” the fruitfruit is an expression of gratitude as the firstling of fruit was separated from the mass because it was not lawful to partake of the harvest until this offering was presented, Nu 15:19-21: “Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. Ye shall offer up a cake of the first of your dough *for* an heave offering: as ye *do* the heave offering of the threshingfloor, so shall ye heave it. Of the first of your dough ye shall give unto the LORD an heave offering in your generations.” Especially in the context of Ro 11, the firstfruits of dough is a figure to show that Israel’s election continues in spite of present apostasy. For Ro 16:5: “and salute the assembly (at) their house. **Salute Epaenetus** my beloved, who is a first-fruit of Achaia (for) Christ.” Paul calls Epenetus the first fruits of the great spiritual harvest which had been gathered in Achaia. In #1Co 16:15: “But **I am exhorting you**, brethren; ye know the house of Stephanas, that it is first-fruit of Achaia, and they appointed themselves (for) service to the saints.” Paul displays the same as they were the first converted to the Christian religion in Achaia. In #1Co 15:20,23: “But now **Christ has been raised** (from among) *the* dead, He became first-fruit of the ones who had been asleep. But **each** (in) his own rank *is being explained*: Christ *is the* first-fruit, then the ones of the Christ *are* (at) His coming,” this is Paul’s great teaching on the resurrection, and he used firstfruits here not to show that Christ was first in time, as others were resurrected before him, but chief in regard to the dignity, value, and importance of his rising. For #Re 14:4: “**These** are the ones who were not defiled (with) *the* women, for they are virgins: these are the ones who are following the Lamb wheresoever He should be going. **These** were purchased (from) Jesus (from among) the men as firstfruits *are* to God and to the Lamb,” the 144,000 were not the whole, but only representatives of the redeemed. The firstfruits are about time, portion and pre-eminence, which one is based upon the context.

James 1:19

D. Consequent Exhortation to Personal Holiness, Jas 1:19-27

1. Probity of Heart Enjoined: True and False Wisdom, v. 19-21
2. Heart Probity Results in Practical Righteousness: True and False Faith, v.22-27

19 So that, brethren, my beloved, let **every man** keep being swift to hear slow to speak, slow (to) wrath; 20 for *the* wrath of man is not working out *the* righteousness of God. 21 Wherefore, *since* **ye have laid aside** all filthiness and abounding of wickedness, (in) meekness accept the implanted word, which is being able to save your souls. 22 But keep being doers of *the* word and not only hearers, beguiling yourselves. 23 Because **if** any man is a hearer of *the* word and not a doer, this one is like to a man *who* is considering his natural face (in) a mirror: 24 for he considered himself and has gone away, and immediately he forgot what he was like. 25 But this one *who* looked (into) *the* perfect law, that of freedom, and was continuing in *it*, has not been forgetful, but a doer of *the* work, will be (in) his doing. 26 **If** anyone is seeming to be religious (among) you, *and* is not bridling his tongue, but is deceiving his heart, the religion of this one *is* vain. 27 Pure and undefiled **religion** (before) God, and *the* Father is this: to be visiting orphans and widows (in) their tribulation, to be keeping oneself unspotted (from) the world.

So that God brought us forth by the word of truth, verse 18.

My beloved brethren, used in verse 16 to warn them to stop being misled.

Let every man keep being is present tense imperative. This continuous exhortation is as these readers are already doing this.

Swift means quick or speedy.

To hear is the purpose of being swift. This is past tense infinitive. This means that they should be quick to listen, Pr 18:13: “He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.”

To speak is the purpose of being slow. This is also in past tense infinitive. This means to babble. For normal speaking, the Greek would use *lego*, but here it used *laleo*. Even among the world, it suggests that we have two ears and one mouth. So we should be listening twice as much as we speak. When someone babbles, they speak at a fast speed, running off at the mouth, Pr 10:19: “In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.” 17:27 “He that hath knowledge spareth his words: *and* a man of understanding *is* of an excellent spirit.”

Wrath means anger. Our temper can boil, and we need to keep it under control, Pr 13:3: “He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.” 14:29: “*He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.*” Eph 4:26: “Stop being angry and stop sinning; stop letting the sun to set (upon) your provocation.”

James 1:20

The wrath of man is contrary to the will and work of God. You cannot mix sin with holiness. If you put poison in a glass of water, then this water will kill you.

James 1:21

Have laid aside is past tense participle translated with the use of concession. AV translates with the uses of attendant circumstance: “lay apart and ...” Murdock does the same: “remove far and ...” By attendant circumstance lay aside becomes a command as the main verb accept.

Accept is past tense imperative. As Jesus received his disciples, this word shows the same of receiving the Gospel or the Word of God.

Implanted word means implanted by others instruction. Only here in the NT. Some translators are capitalizing Word to show respect for the Word of God. It is not meant to show that it is Jesus from Joh 1:1. Alford says: “The implanted word (the word spoken of is beyond doubt the same as the word of truth above) — i.e. the Gospel, in its fullness.” Coffman says: “As Gibson observed, ‘James teaching here is almost like a reminiscence of the parable of the sower.’ ‘The seed is the word of God’. {Lu 8:11} Inherent in this teaching is the fact of men being saved through the hearing and the obeying of the word of God.” Manton says: “The word planted. Some refer this to reason, others to Christ, but this is absurd. This word shows the purpose and fruit of listening.” McGee says: “The word engrafted should be implanted — the implanted Word of God.” Poole says: “And thus it may be taken particularly for the word of the gospel, in opposition to the law, which came to men’s ears from without, and admonished them of their duty, but was not written in their hearts, or engrafted thereto from them unto obedience to it. Or, that it may be engrafted, i.e. intimately united to, or rooted in, the heart by a vital union; or made natural to it, (as some render the word), the heart being transformed by the power of it, and conformed to the precepts of it.” Pulpit says: The “implanted Word” is the gospel teaching. “The seed is the Word of God.” {Lu 8:11} Vincent says: “It is implanted; divinely given, in contrast with something acquired by study.”

To conclude, the Word of God is implanted in our heart by the Spirit. It comes not by reasoning of the mind, but the Gospel is the power of God unto salvation. We need to hear the Word of God, but it is the Spirit which reveals understanding and gives it life to implant into our hearts.

To save your souls means by keeping the word of God which is implanted in our heart, it will keep us alive. It is not referring to eternal salvation, but the base fact that living by the precepts of God's Word, it will keep us out of trouble, Pr 10:27 11:19 12:28 13:14 19:16.

James 1:22

D. Consequent Exhortation to Personal Holiness, Jas 1:19-27

2. Heart Probity Results in Practical Righteousness: True and False Faith, v.22-27

But is the contrast of being swift in hearing the Word of God which is being able to save your souls, verse 19-21, and keep putting to action what the reader just heard. This is the difference between someone who is hearing but not understanding. If we advised people that there is a fire in your home, but they do not get out their home, they may have heard your words, but did not understand the danger of this fire.

Keep being is present tense imperative as these readers were already doers of the Word of God as if it is their occupation. These hearers heard the Gospel and received it, not like others, Mt 7:21: “**Not** everyone who is saying to Me, LORD, LORD, will enter (into) the kingdom of the heavens; but the one who is doing the will of My Father Who *is* (in) *the* heavens *will enter*.” Paul taught this also that you must geminate the seed of the Word, Ro 2:13: “for the hearers of the law *are* not just (with) God, but the doers of the law will be justified.” As the Gospel was implanted in our hearts, let the royal law take root there also, so our law is not written on tablets of stone, but in fleshly tablets of the heart, 2Co 3:2-3: “Ye yourselves are the epistles of ours, written (in) our hearts, being known and being read (by) all men; being manifested that ye are epistle of Christ *which* was ministered (by) us, *which* has not been written with ink, but with *the* Spirit of *the* living God, not (in) tablets of stone, but (on) tablets of *the* fleshly heart.”

Beguiling is present tense participle translated with the use of result. The result of not receiving the truth is deception. This will have continuous effect. This is fallacious reasoning. We try to not be deceived by others, Col 2:4: “And I am saying this, in order that anyone might not be beguiling you (by) persuasive speech,” but we are doing it to ourselves.

Yourselves means that it only affects the person who is beguiled. We may be fooling others that we have love for our brethren, but God knows our heart, and we are deceiving our own selves. It is like those who say they believe that Jesus is the Saviour, but need to pray to Mary, and believe not in the finished work on the cross. For many will say that I did this in Jesus’ name, and even call Jesus Lord, but God will say that I never knew you, Mt 7:22-23 So after this, Jesus taught of being a doer of God’s Word in the story of a man building a house, Mt 7:24-25. So James is not teaching anything different from Jesus or Paul. We need not to look others to see if they are saved, but we need to examine ourselves, 2Co 13:5: “keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes! **Unless** ye are rejected.”

James 1:23

Because means that, since we are not doing what we are hearing.

If is the word of emphasis in this sentence. This conditional word shows that this is a supposition that may occur. James already told these readers that they are doers, but the writer does not want to leave out the possibility of a deceived one. Considering is present tense participle translated with the use of substantive of the dative noun man. This one continuously understands themselves in this perception or observance.

Mirrors at this time were made of steel, not glass.

James 1:24

Gone away is perfect tense which is past tense with abiding results. The perception is past action but the leaving has more effect as the observation is not lasting.

Immediately he forgot is past tense as someone perception is given over to oblivion. In the mirror, the person may perceive what manner of person this one is, then once the departure, this observation is immediately neglected.

James 1:25

Looked is past tense, this one time action in the past of inspecting curiously is stooping to see. This figurative use of a fleeting glance even as the angels are desiring to look into, 1Pe 1:12: “to whom it was revealed that they were serving not to themselves but unto us those things, which now they were announced to you (by) the ones who announced the glad tidings to you (in) *the* Holy Spirit *Who* is being sent (from) heaven, (into) which *the* messengers are desiring to be look into.” Apostle John stooped down and looked at the line in the empty tomb, Joh 20:5: “and after he stooped down he is seeing the linen cloths *which* is being laid, he however entered not.” Mary did the same in the tomb, Joh 20:11: “But Mary *who* was weeping outside stood (at) the tomb. Therefore **as** she was weeping, she stooped down (into) the tomb,” These inspections had effect upon their faith.

Perfect law of freedom means the complete law which brings true liberty. The law of God has always been called the perfect law, Ps 19:7: “The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.” So unlike the imperfect mirror of brass, the law is final and complete. God’s law has always been about love, for God is love. God gives us commands to reflect his nature. And keeping his Word will refrain us from evil, Ps 119:101: “I have refrained my feet from every evil way, that I might keep thy word.” The law is holy, just and good, Ro 7:12: “So that **the law** *is* indeed holy, and the commandment *is* holy and just and good.” The inward man will delight in this law for it gives freedom from evil, Ro 7:22: “For **I am delighting** in the law of God (according to) the inward man.” This truth will make us free, Joh 8:32: “and ye will know the truth, and that truth will set you free.” This freedom is because we are children of God, Ro 8:15: “For ye received **not** a spirit of bondage again (unto) fear but ye received a Spirit of adoption, whereby we are crying, Abba, the Father.” Our Heavenly Father will discipline us when we go astray, Heb 12:7: “Ye are enduring (**unto**) **discipline**, God is dealing with you as sons; for who is *the* son whom *the* Father is disciplining not? Yes!” This discipline is because the Holy Spirit occupies our soul, and where the Spirit is, there is liberty, 2Co 3:17: “Now **that LORD** is the Spirit; and where the Spirit of *the* LORD *is*, there *is* freedom.” Let us not follow rituals of works, where there is no Spirit leading, so Christ has made us free, Ga 5:1: “Therefore **in the freedom** wherewith Christ made us free, keep standing fast, and be held not again

in a yoke of bondage.” Our freedom is hidden in evil, but servants of God, 1Pe 2:16: “as free *men are*, and *because ye* are not having freedom as a cloak of malice *is*, but as bondmen of God *are*.”

James 1:26

If is the word of emphasis in this sentence. It is conditional as in verse 23 where someone may not be a doer of the Word of God.

Is seeming is present tense of continuous action of thinking or forming an opinion of oneself. This person may think that they are on the right path, but it is leading to destruction, Pr 14:12: “There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.” 16:25: “There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.” This person is making an erroneous opinion of himself.

Religious is an adjective which means fearing God. This religious zeal in a good sense is displayed by Paul, Ac 26:5: “*who* were knowing before me from the first, if they should be bearing witness, that I lived a Pharisee (according to) the strictest sect of our religion.” This one may think that they are wise, but needs to be a fool to become wise, 1Co 3:18: “Stop letting anyone deceive himself: if anyone is thinking *that he* is wise (among) you (in) this age, let him keep becoming foolish, in order that he may become wise.” For when a person is thinking to be something although he is nothing, he is deceiving himself, Ga 6:3: “For **if** anyone is thinking *that he* is something, *although* he is nothing, he is deceiving himself.”

Bridling is present tense participle translated with the use of attendant circumstance with the main verb seeming. This is continuous action of a compound verb which is to bridle and to lead. The figurative use of this word is guiding a horse with the bit. Paul exhorted the Corinthians to let not corrupt communications come out of our mouth, Eph 4:29: “Stop letting any corrupt word to go forth (out of) your mouth, but if any *which* is good (for) building up in respect of need, in order that it may give grace to them who were hearing.”

Tongue is the organ which someone is capable of speaking. We say today to hold your tongue, or bite your tongue, referring to not speak in a rude way. When a person takes our Lord’s name in vain, and they are not feeling bad about it, they need to

examine themselves to see if they are a reprobate. Our speech always be seasoned with salt (truth), Col 4:6: “*Let your **word** always *be* (with) grace, seasoned with salt to know how it is necessary for you to be answering each one.*” Peter says to refrain our tongue, 1Pe 3:10: “For let **the one** who was willing to be loving life, and to see good days, refrain his tongue (from) evil, and his lips that they speak no guile.”

Deceiving is present tense participle translated the same as bridling. This word is only used three times in the New Testament. The other two places, Paul tells the Ephesians to not be deceived by vain words, Eph 5:6: “Stop letting **anyone** deceive you with empty words; for (on account of) these things the wrath of God is coming (upon) the sons of disobedience.” The other place is to Timothy, where Paul refers to the deception of Adam and Eve, 1Ti 2:14: “And **Adam** was not deceived; but the woman *who* has been deceived has become (in) transgression.”

His heart is the centre and seat of this one’s spiritual life. One who has a slanderous heart cannot have a truly humble and gracious heart.

Vain means useless and of no purpose. If we are holding unto the teachings of men, we will be worshipping God in vain, Mt 15:9: “But they are worshipping Me **in vain**, teaching teachings injunctions of men.” This person’s outward testimony is futile because of the self-deception in the seat and center of his personality. His testimony has no purpose.

James 1:27

Pure means clean. God’s wisdom is pure. Purity shows sincerity.

Undefiled means unsoiled. In stricter sense is of sexual immorality, Heb 13:4: “Marriage *is* **honorable** (in) every way, and the bed *is* undefiled; but God will judge fornicators and adulterers,” but here in the broader sense and the High Priest who were separate from sinners, Heb 7:26: “For **such** a high priest was being suited for us, *Who is* holy, harmless, undefiled, separated (from) sinners, and becoming higher than the heavens.” Peter shows that our inheritance in heaven will not include sin and decay, 1Pe 1:4: “(to) an inheritance incorruptible and undefiled and unfading, *which* has been reserved (in) *the* heavens (for) us.”

Is this is the main theme of this book with two infinitives as apposition of what makes a good testimony. Today our orphans are looked after by the government, and our widows are looked after by our insurance companies. So the church has failed because our family core values were neglected and put into the hands of strangers.

Visiting orphans and widows means at the time of the early church, there was a persecution that left many widows and orphans. The church was responsible for those who had no family, but Paul told Timothy that the family is responsible for their own, 1Ti 5:16: “**If** any believing *man* or believing *woman* is having widows, let him keep imparting relief to them, and stop letting the assembly be burdened, in order that it may impart relief to the widows indeed.”

To be keeping oneself unspotted means free from censure or irreproachable. So love and holiness are necessities for pure religion, Ro 12:2: “and stop being fashioned to this age, but keep transforming by the renewing of your mind, (for) ye are proving what the good and well-pleasing and perfect will of God is.” To have a good testimony, we need to be caring for others, and for ourselves.

James 2:1

II. Tests of Pure Religion Jas 2:1-5:20

A. Test of Self-seeking Partiality: True and False Confidence; Fleshly and Spiritual Self, Jas 2:1-13

1 My brethren **stop** having the faith of our LORD Jesus Christ, of glory, (with) respect of persons; 2 for if a man with gold rings should come (into) your assembly (in) splendid apparel, but a poor *man* should come in also (in) vile apparel, 3 and ye should look (upon) that one *who* was wearing the splendid apparel, and ye should say to him, keep sitting thyself here *in* a good place, and ye may have said to the poor, stand thyself there, or keep sitting here (under) my footstool: 4 also were ye not divided (among) yourselves and ye became judges of evil reasonings? Yes! 5 **Hear** my beloved brethren: chose not God for Himself the poor of *this* world, rich (in) faith, and heirs of the kingdom which He promised to the ones who were loving Him? Yes! 6 But ye yourselves dishonoured the poor man. Are not rich men oppressing you, and they themselves dragging you (before) *the* tribunals? Yes! 7 Are not they themselves blaspheming the good name which was called (upon) you? Yes! 8 **If** indeed ye

are keeping *the* royal law (according to) the scripture, thou will love thy neighbour as thyself, ye are doing well. 9 But **if** ye are having respect of persons, ye are working sin, *because* ye are convicted (by) that law as transgressors *are*. 10 For **whosoever** will keep the whole law, but will stumble (in) one point, he has become guilty of all. 11 For **the One** *who* has said, commit not adultery, also said, commit not murder. Now **if** thou will not commit adultery, but thou will commit murder, thou have become a transgressor of the law. 12 **So** keep speaking and so keep doing, as ye are being about to be being judged (by) *the* law of freedom. 13 For **that judgment** *will be* without mercy to him *who* wrought not mercy. Mercy is boasting over judgment.

From the theme verse at the end of the last chapter, James challenged the readers the rest of the epistle to correct this dilemma by testing them towards sincere testimony.

My brethren, again James is writing to Jewish Christians during the earliest church history.

Stop having the faith means stop saying that you are of the Way, as faith is the direct object of the verb, not the subject, making it objective, referring to the Christian religion. Stop is the word of emphasis as it totally wrong to publicly associate yourself with those who believe in Jesus. James uses the article with faith to show the definite case here. Having is the present tense imperative saying that this one is habitually doing this in this fashion.

Our means that James is associating with those who adhere with Jesus.

Lord Jesus Christ, James uses here all three names of our Saviour. The first is Lord which is the royalty as their Master. The second is the given name from his parents. In Hebrew, it is Joshua which means Saviour. And finally the last name is Christ which means Messiah, the Anointed One.

Of glory is the divine and radiance which is God's visible presence, 1Jo 1:1: "*We are writing these things which* it was (from) *the* beginning, which we have heard, which we have seen with our eyes, which we gazed upon and our hands handled (concerning) the Word of Life;" 1Co 2:8: "which no one of the rulers of this age has known, for if they knew, they crucified possibility not the LORD of glory." It shows the deity of Christ.

With respect of persons means a form of improper preferential partiality. This is biased judgment based upon external circumstances. These ones hold a high regard because of race, wealth, social rank, or popularity. Many churches today hold high esteem for preachers who entertain, good looking, can sing well, and are a great public speaker. The content of their message is usually neglected. There are even church leaders who show favoritism to those who put the most in their coffers. Not only James speaks out against this sin, Luke records this in Acts, Ac 10:34: “And Peter **opened** *his* mouth *and said*, (of) a truth I am perceiving that God is not a respecter of persons.” Paul warned his readers, Ro 2:11: “for there is not respect of persons (with) God.” Eph 6:9: “And masters, keep doing **the same things** (towards) them, giving up threatening; *because* ye know that also your own master is (in) *the* heavens, and there is not respect of persons (with) Him;” and Peter did the same, 1Pe 1:17: “And **if** ye are calling for yourselves on *the* Father Who is judging without regard of persons (according to) each own work, pass ye the time of your sojourn (in) fear.” To give respect for a rich person is not sinful, but to bring a distinction between people is sinful.

James 2:2

For if means an illustration of partiality as a concrete example of favoritism. It may have occurred in their churches at that time but for sure that we need to be on the outlook for this type of behaviour.

Should come is past tense subjective which demonstrates this act was possible. This is a one-time event with this people, but may form an agenda for future display. The arrival of the rich man and the poor man could be at the same time as the writer mentioning also (kai). On the other hand, the writer using the distinction of but (de), may show them coming in separately to test the group’s attitude.

Gold rings means his fingers were laden with gold rings. The wealthy showed their status by their rings, Lu 15:22: “But the father **said** (to) his bondmen, bring out the best robe, and clothe him, and give a ring (for) his hand and sandals (for) the feet.” There were shops in Rome where you could rent rings for a special occasion.

Splendid apparel means bright and shining. They were adorned in sparkling ornaments. They could be clothed in purple and fine linen, Lu 16:19: “Now there was a certain rich **man**, and he was being clothed in purple and fine linen, *and* was making good cheer daily in splendour.”

Vile apparel means dirty or shabby, as the poor man had only one garment. We must not judge people by the outside of a man, or by outside appearance. We try to look our Sunday best as we attend church, but if a visitor came in with ragged clothes; would we look down upon this one?

James 2:3

Coffman says: “The Christians have assembled for worship; and suddenly there walks in this distinguished looking man with a gold ring and obviously expensive clothes. He creates quite a stir. Someone, one of the ushers perhaps, bows him into a good place; and then, when a working man, still wearing his work clothes, comes in, he is told to sit on the floor or stand! Such conduct, either then or now, is disgraceful.”

keep sitting thyself here a good place is an exhortation of selection as for convenience and comfort. Distinguished people are provided a prominent seat. The verb is present imperative with the pronoun “su, thou” making this exhortation emphatic to this rich person.

Stand thyself there or keep sitting here under my footstool. The past tense imperative shows the difficulty of standing for any period of time so the poor person was offered an alternative of sitting, present tense imperative, under his footstool. This footstool belongs to the usher who guided the same rich people to their good seats. This sitting is a degrading position, as it is not under, but on the floor which is lower than his footstool. The usher has indifference to the poor person’s comfort or feelings.

James 2:4

Also are ye not divided, this verb is past tense with passive voice. The negative (ou) with a question provides an expected answer yes. To divide means stronger than to judge, as it shows more to distinguish between persons, Ac 15:9: “and put no difference (between) both us and them, having purified their hearts by the faith.” So by the council in Jerusalem, James saw that not only the new Christians are making distinction between Jews and Gentiles, he noticed that there is discrimination in their congregations.

Evil reasonings are bad habits of their thoughts, Ro 1:21: “Because *after* **they have known** God, they glorified *Him* not as God or were thankful, but they became vain (in) their reasonings, and their heart without understanding was darkened.” These bad decisions are showing the office politics of the world. Our philosophy among Christians should not be like the world. The world advances their own through building networks of acquaintances without examining their credentials. When the world sees the minorities, they wave their shortcomings by advancing those unprivileged without examining their credentials. Again favouritism reigns. In our churches, we need to look to God for advancing anyone because only God knows their hearts. As for seat selection, it must be open seating where all are welcomed, 1Co 3:21: “So that stop letting **anyone** boast (in) men; for all things are yours.”

James 2:5

Hear, past tense imperative and is the word of emphasis in this sentence. James wants them to pay attention what he is going to say. He wants them to hear the heart of the problem.

My beloved Brethren, as the other 15 places in this epistle to show that these readers are Christians, and are dear to his heart.

Choose not is past tense with a negative (ouc) question making the expected answer yes. Choose means to pick out or selecting. James challenged their snobbish treatment of the poor by contrasting God’s choice. This divine election does not mean that all the poor will be saved, but shows that their poverty does not give them as spiritual disadvantage in comparison to the rich. They are chosen because they are rich in faith. Whether your status upon the earth, your acceptance of the Gospel makes us sons of the King, and our inheritance is based upon the divine promise, Ro 8:17 1Co 1:26-28 Eph 1:18. In God’s eyes, our doing well makes us rich, 1Ti 6:18: “*that they* are doing good, are being rich (in) good works, are liberal in distribution, ready to communicate.”

James 2:6

But is the contrast of God honouring the poor in the previous verse, and they dishonoured them.

Ye is the word of emphasis and is emphatic as pronoun with the verb. James wanted to put the mirror in front of their favouritism.

Are not oppressing is present tense with negation (ouc) showing an expected answer yes. These same rich people are exercising harsh control over them. The only other place this word is used as the devil oppresses those Christ healed, Ac 10:38: “Jesus Who *was* (from) Nazareth, how God anointed Him with *the* Holy Spirit and with power, Who went through doing good and healing all which were being oppressed (by) the devil, because God was (with) Him.” Judas wanted to sell the perfume and give it to the poor, Mt 26:9: “For this ointment **was being able** to be sold for much, and to be given to poor people,” but Jesus knew his heart as Judas Iscariot cared not for others, but only for himself, then Satan entered him at the betrayal, Lu 22:3: “And Satan entered (into) Judas who is being surnamed Iscariot, *who* was (of) the number of the twelve.”

Dragging means that they hauled forcibly off to court. The rich were using the courts to exploit the poor, and their influence with judges exploits their just rights.

James 2:7

Are not blaspheming again present tense with negation (ouc) making the expected answer yes. These rich people who are oppressing them and dragging them off to court are also reviling the name of Jesus. So many today are taking our Lord’s name in vain, but these ones are going out of their way to speak against the Way. It is difficult to understand why these ones would want to attend their assembly. Why would someone who slanders our Lord to take part of worshipping the same name? These are Christ rejecting Jews who came to spy out what all the fuss about this new Way, Ac 26:11: “And I was punishing often them (in) all **the assemblies**, and I was compelling *them* to be blaspheming; and *although* I am being furious I was persecuting *them* exceedingly even as far as (to) the foreign cities.” 1Ti 1:13: “who was being previously a blasphemmer and persecutor and insolent; but I was shown mercy, that *because* I was being ignorant I did *it* (in) unbelief.”

James 2:8

If is the word of emphasis in this sentence. It is a conditional upon doing what follows.

Indeed is the expectation of James for an excuse for their behaviour.

Keeping is present tense indicative means they are executing, performing or fulfilling this law. Love fulfills the royal law, Le 19:18: “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.” By carrying out this law, they are putting into practice by honouring the poor.

Royal law means it is supreme and equates to the law which James quotes from Leviticus. Love fulfills the whole law, Ro 13:10: “**That love** is not working evil to the neighbor: therefore that love is fullness of law.” Now because we have witnesses of this love in our Lord Jesus Christ, Jesus can say it is a new commandment, not that they never heard it before, but now have evidence of its effect, Joh 13:34: “I am giving to you **a new commandment**, in order that ye might be loving one another; according as I loved you, in order that ye yourselves also might be loving one another.” 15:12: “**This** is My commandment, in order that ye might be loving one another, as I loved you.” This is a noble law because our King demonstrated this to us.

Well is an adverb meaning doing an honourable thing.

James 2:9

But is the sharp contrast of loving one another.

If is the word of emphasis like in verse 8 where is conditional upon doing what is to follow.

Respect of persons is to discriminate as in verse 1 where there is a noun, but here is in verb format.

Working sin is present tense indicative like in verse 8, but now they are labouring an offense to God. The verb in the present tense shows that it is deliberate and continuous action and maybe premeditated. This attitude breaks relationship with the poor and mostly with God.

Convicted is present tense participle translated with the use of cause as Williams translates the same. AV, AMP, Murdock, NET & TWENTY & Tyndale translate with the use of attendant circumstance: and are convinced. CJB translates with the use

of concession: since you came convicted. Garnier translates with the use of time: while being convinced. This royal law refutes anyone who discriminates.

Transgressors are proven guilty as if this practice continues; they are marked as stepping over the boundary. The following verse explains further the breaking of one law, he is guilty of all.

James 2:10

Whosoever is the word of emphasis of this sentence. This applies to anyone.

Is guilty means that we cannot pick and choose which law we would like to keep. God requires perfect, not partial obedience.

James 2:11

The One is the word of emphasis in this sentence. It is God who gave this royal law.

If is the word of emphasis in this sentence. This condition of someone who does not commit adultery, but does commit murder, this one will still be sent to prison and guilty of a crime.

James 2:12

So is the word of emphasis in this sentence. This adverb shows in this manner of keep speaking.

Speaking is present tense imperative. This is laleo and lego. Lego is the verb form of the noun legos which is translated word. This is saying words. While laleo is to prattle or babble. So James means that let sound keep coming out of your mouth, whether singing, or talking without cause. This means that you may not have proper grammar, God judges not your well-speaking, but your heart.

Law of freedom means only love will set you free. This is the perfect law, Jas 1:25: “But **this one** *who* looked (into) *the* perfect law, that of freedom, and was continuing in *it*, has not been forgetful, but a doer of *the* work, will be (in) his doing.” The yoke of bondage is the Law of Moses. There are countless sacrifices to cover sin, and then there is Christ, the one true and only atonement for the sins of the whole world. The law of liberty brings freedom from the whole law. If someone since Creation loves God and their neighbour, then there would be no crimes. There is no fear of becoming a criminal if our heart is right with our neighbours. There is no fear of being a transgressor before God if we daily ask for forgiveness and grieve not the Holy Spirit.

The law in our hearts have more liberty because it is not our interpretation of the law, but God deals with us as a Father who knows better. The examples of this, the legal system only judge murderers, but Jesus said if you have hatred in your heart, the holiness of God says that it is the same of murder. Also, if you lust after another woman, to God it is the same as adultery or fornication. So God deals with the root of all sin, and our freedom from the reign of sin in our mortal body so that we will not be obeying it in its desires, Ro 6:12: “Therefore **stop letting sin reign** (in) your mortal body, *that ye* are obeying it (in) its desires.”

James 2:13

That judgment is the word of emphasis in this sentence. That is from the article “the” which is previous reference to the judging in the previous verse.

Without mercy means there will no mercy for those who show no mercy. This word is only here in the New Testament. We expect God to be full of compassion, but he is also of justice, Mt 6:15: “but if ye should not forgive to men their offences, neither your Father will forgive your offences *to you*.”

Boasting is the word of emphasis in this sentence. This comparison of mercy having more glory than judgment, Ps 85:10: “Mercy and truth are met together; righteousness and peace have kissed *each other*.” Mercy has gained victory over judgment. Justice demands that all sinners be condemned, but mercy prevails in the love of God to offer his Son for redemption. God’s glorious climax of mercy is at the crucifixion of his Son. The resurrection is victory over death, so mercy triumphs over

judgment. This mercy is brotherly love, as there is no greater love than one to lay down their life for his friends, Joh 15:13: “No one is having **greater** love than this, in order that one should lay down His life (for) His friends.”

James 2:14

II. Tests of Pure Religion Jas 2:1-5:20

B. Test of Faith Operative through Love: True and False Faith before man, Jas 2:14-26

14 **What** is the profit, my brethren, if anyone should be saying that *I am* having faith, but should be not having works? Is that faith being able to save him? **No!** 15 Now **if** a brother or a sister should be living naked, and should be destitute of daily **food**, 16 and anyone (from among) you should say to them, keep going (in) peace, keep being warmed and keep being filled, but did not give to them needful things for the body, what *is* the profit? 17 So also that faith is dead (by) itself if it should be not having works. 18 But someone will say, thou thyself are having faith and I myself am having works; *then the writer replies* show me thy faith (from) thy works, and I myself will show thee my faith (from) my works. 19 Thou thyself are believing that there is one God. Thou are doing well; even the demons are believing and shuddering. 20 But are thou willing to know, O empty man that this faith is dead (apart from) works? 21 Was not Abraham, our Father justified (by) works, *after* he had offered Isaac his son (upon) the alter? Yes! 22 Are thou seeing that this faith was working with his works, and was that faith perfected (by) works? 23 And the scripture was fulfilled which is saying, now Abraham believed in God, and it was reckoned to him (for) righteousness, and he was called a friend of God. 24 Keep seeing then that a man is being justified (by) works, and not (by) faith only. 25 But in like manner also was not Rahab the harlot, justified (by) works, *after* she had received the messengers, and she had put *them* forth by another way? 26 For **as** the body is dead (apart from) the spirit, so also that faith *is* dead (apart from) its works.

Religion is sharing our beliefs in the world. This organized collection of beliefs looks good on paper. Pure religion is to take care of our responsibilities with our families and our fellow man. The first test of having a working faith is not being partial towards our fellow man, Jas 2:1-13. The solution of impartiality is loving your neighbour as yourself. This royal love overcomes

all the perils of prejudices. Now James finishes the argument with a demonstrated faith for the purpose of grounding a testimony with his fellow man. This is NOT regarding to salvation regarding eternal life. This portion of Scripture made some like Luther to say that this is an epistle of straw. Remember that over 15 times during this epistle, James regards his readers as brethren. This is not justification before God, but before man. Apostle Paul had a similar passage where it may look like salvation is by faith and works, 1Ti 4:16: “**Keep giving heed to thyself and to the teaching; keep continuing in them;** for *if* thou are doing this, thou will save thyself and the ones who are hearing thee.” Here is the minister promoting his own salvation. This is not in the sense of either meriting or earning salvation, but in the sense of diligent continuity in the Christian way. If we can free ourselves from the tyrannical grip of a heaven/hell mentality when we read Jas 2:14-26, then for the first time we can really hear the text speak, and we can profit from its highly practical message. Now let us look at this passage with this in mind.

What is the word of emphasis in this sentence. The “what” is from the argument just concluded. The argument was they were impartial and James knows that his readers would come up with some excuse for their behaviour.

Profit is the value of their profession if they are living like the rest of the unbelievers. Their ethics should not be part of the believers’ code. What gain of fitting in with the unsaved? But be not conformed to this world, Ro 12:2: “and stop being fashioned to this age, but keep transforming by the renewing of your mind, (for) ye are proving what the good and well-pleasing and perfect will of God is.”

My brethren demonstrate again that this message is for Christians who are not having a good testimony before man.

Anyone means that James is not interested in the personal identity of the individual who is impartial.

If is a condition that may happen. This hypothetical statement is under question.

Should be saying is present tense subjunctive indicating continuous professing their claim for eternal life. James accepts the man’s claim, as he avoids any assertion about this one’s faith. Faith is invisible as it is what we believe in our heart, Ro 10:10: “for it is being believed with *the* heart (to) righteousness. And it is being confessed **with the mouth** (to) salvation.” Our possession of salvation is based upon our verbal testimony alone. The fruit of the Spirit is love (all others mentioned are apposition to love as this fruit is singular), Ga 5:22: “But **the fruit** of the Spirit is love, joy, peace, long-suffering, kindness,

goodness, faith.” We need to examine ourselves, 2Co 13:5: “keep trying yourselves if ye are (in) the faith, keep proving yourselves. Or are ye **not** recognizing yourselves that Jesus Christ is (in) you? Yes!

Unless ye are rejected.”

But is the contrast of having faith and having no works. James is questioning his lack of works.

Works is plural which point to numerous deeds and with the verb in present tense with negation, showing continuous lack of good habits. These works are not legalistic means for salvation, but outward activities in this person’s social life.

That faith is looking back at the inoperative faith which James first questioned.

To save means to saving face before man, Php 2:12: “So that, my beloved, even as ye **always** obeyed, not (in) my presence only, but now much rather (in) my absence, keep working out your own salvation (with) fear and trembling.”

The Greek verb used in Jas 2:14: “**What** is the profit, my brethren, if anyone should be saying *that I* am having faith, but should be not having works? Is that faith being able to save him? **No!**” (sozo) has a wide range of possible meanings which run the gamut from physical healing and rescue from danger, to spiritual deliverances of various kinds, to preservation from final judgment and hell. It is the interpreter’s duty to examine each text where this verb occurs to ascertain its exact sense.

Here the meaning of the verb "save" is plain. It refers to preservation of the physical life from death, Jas 5:19,20: “Brethren, **if** anyone should err (from) the truth (among) you and should bring him back, let him keep knowing that the one who brought back a sinner (from) *the* error of his way, will save a soul (from) death, and will cover a multitude of sins.”

No! Question with “mh” expected answer no. The really crucial statement here is the question, "Can faith save him?" The Greek of this question, however, is best rendered, "Faith can’t save him, can it?" In other words, James expects his readers to reply, "No, faith can’t save him."

James 2:15

Now continues the argument for working faith. The Greek word here is “de” which at most times translates “but.” Because of the context, it is better to translate “now.”

If is the word of emphasis in this sentence. Another conditional supposition.

Naked means these ones are only with their undergarment. Their poverty does not allow them to purchase proper clothing.

Destitute means these ones are lacking with insufficient food supply. Showing both needs displays that these individuals are both cold and hungry.

James 2:16

Anyone from among you displays pointing out an individual among the readers.

Should say is past tense subjunctive which only takes one offence to display indifference

Profit is the same question from the beginning of the argument in verse 14 of professing faith and not showing it. This inoperative faith desires not to act. Repeating this question is making mockery of the reader’s reasoning of the three present imperatives: going in peace, warmed and filled. How can they have these needs fulfilled without any help? This specific example of this tragic scene should bring guilt to their thinking.

James 2:17

That faith is the word of emphasis in this sentence. James is referring to the faith from verse 14.

Dead means lifeless. This faith is not producing life with those who notice it. There is no pulse in this profession.

James 2:18

But is the contrast argument from one of the readers.

Someone is one of the readers who is trying to say that you (James) are having faith, and I (reader) am having works. Show me is from James' perspective of answering this one of the readers. James is saying show me your (reader) faith from your (reader) works, and I (James) will show thee (reader) my (James) faith from my (James) works.

James 2:19

Thou is the word of emphasis in this sentence. Thou is this one of the readers.

Zane Hodge: "It is quite evident that this reading of Jas 2:18-19 is a far cry from the outlook of those who see a heaven-or-hell issue in this passage. The demons, we are often told, have a dead faith and illustrate how such faith is impotent to save from hell. But on our reading, the statement about the faith of demons is made by an objector to James's teaching. In that case, it can hardly be utilized as a valid spiritual insight! Besides, nobody has ever been saved from damnation by believing in the unity of God. Even pious but unconverted Jews believed that!"

James 2:20

But demonstrates the contrast so the reader will concede the error of his position.

Are thou willing points to the objector unwillingness to explore their error.

To know is experiential knowledge of the teaching just given. The reader does want not to acknowledge or recognize the truth.

Vain means empty. James is now getting impatient with the argument at hand.

James 2:21

Abraham is the word of emphasis in this sentence. From previous arguments, it would seem that “not” would be the word of emphasis, but this objector agrees with James that Abraham lived by faith, Ge 22:9-18. So the question with “ouk” not, the expected answer is yes.

James 2:22

Are thou seeing is the word of emphasis in this verse. This is not referring to eyesight, but perceiving with the mind.

Perfected means complete or whole.

James 2:23

Was fulfilled is the word of emphasis in this sentence. The action of Abraham in verse 21 fulfilled the promise of God that Abraham believed, Ga 3:6: “Even as **Abraham** believed God, and it was reckoned to him (for) righteousness,” which is his eternal salvation when God asked him to leave for a foreign land by receiving a sign of circumcision, Ge 17:8-11 Ro 4:11. And his works of righteousness is found later in Ge 22:9-18 where God asked him to sacrifice his son. This outward demonstration puts vindication to other believers. He was declared righteous on the basis of Christ’s atonement in Ge 17 and was deposited righteous before men in Ge 22. This outward act of faith is the confirmation to men of that first justification. By this confirmation, the writer of 2Chronicles declared that Abraham is a friend of God, 2Ch 20:7: “*Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?” and by Isaiah, Isa 41:8: “But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.” The writer of Hebrews recorded both events, his righteousness with God for eternal salvation, Heb 11:8-10. And he later recorded the historical event of righteousness with man, Heb 11:17-19. All other heroes of faith in Heb 11 are recorded their outward action of faith as being reckoned righteous before man.

James 2:24

Keep seeing is the word of emphasis in this sentence. The verb is present tense imperative. This word is different than the word found in verse 22 (blepo), as this is orao which means to see with the eyes. Keep an eye out for a living faith. Have a visual inspection of the working faith. This justification is before men because words are cheap. Let our words do the walking.

James 2:25

In like manner is the word of emphasis in this sentence. This is another example of one who demonstrated their faith by helping out the spies, Jos 2:1: “And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot’s house, named Rahab, and lodged there.” Jos 6:17: “And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.”

James 2:26

As is the word of emphasis in this sentence. This means just as.

Spirit means soul as humans are God-breathed. AV has (in its margin) **breath** for spirit, as many will take that a body will last until its last breath. James is comparing a dead corpse with dead faith.

James 3:1

II. Tests of Pure Religion Jas 2:1-5:20

C. Test of Love as an Approach to Life: True and False Wisdom, Jas 3:1-18

1 **Stop becoming** many teachers, my brethren, *because* we know that we will receive greater judgment. 2 For we are **all** stumbling often. **If** anyone is not stumbling (in) word, this one *is* a perfect man, *and* is being able to bridle also the whole body. 3 **Behold**, we are putting the bits (in) the mouth of the horses, for *that* they are obeying us, and we are turning about their whole body. 4 **Behold**, also the ships *which* are so great, and are driven (by) violent winds, are being turned about (by) a very

small rudder, wherever the impulse of him *who* is steering should be willing. 5 **Thus** also the tongue is a little member, and boasting great things. Behold, how large a wood *the* **little fire** is kindling! 6 **And** that tongue *is* a fire, the world of unrighteousness. **Thus** that tongue is being set (in) our members, which is defiling the whole body both *which* is setting on fire the course of nature, and is being set on fire (by) Gehenna. 7 For **every species** both of beasts and of birds, both of creeping things and things of the sea, is being subdued and has been subdued (by) the human species; 8 but no one is being able to subdue the tongue; *it is* an unrestrainable evil, full of death-bringing poison. 9 **(In) this** we are blessing God and Father and (in) this we are cursing men who are made (according to) *the* likeness of God; 10 blessing and cursing is going forth (out of) same mouth. Thus these things are **not** being necessary to be becoming, my brethren. 11 Is the fountain pouring forth the sweet and the bitter (out of) the same opening? **No!** 12 Is a fig-tree being able to produce olives, or a vine figs, my brethren? **No!** Thus **no** fountain *is able* to produce salt and sweet water. 13 **Who** *is* wise and understanding (among) you? **Let him show his works** (out of) good conduct (in) meekness of wisdom. 14 **But if** ye are having bitter emulation and contention (in) your heart, stop boasting and lying (against) the truth. 15 This wisdom is not coming down from above but earthly, natural, devilish. 16 For **where** emulation and contention *are*; there *is* commotion and every evil thing. 17 **But that wisdom** from above is first pure, 18 **But the fruit** of righteousness is being sown (in) peace for the ones who are making peace.

Tests of impartiality and working faith are found in chapter 2. Now the test of how we approach life. This section gives us three imperatives on how we approach life. The first one is found in verse 1, stop being many teachers. The second is found in verse 13, let him show his works. And the final exhortation is found in verse 14, stop boasting and lying. The tongue seems to be the theme of this chapter, but it is only a portion of how we approach life even though James used so much of this chapter to expound on the subject.

Stop is the negation of the verb to become. This prohibition is the word of emphasis in this sentence. The verb is present tense imperative with the negation means that these readers were already doing this action and needed to stop. The verb to become is someone who is established or is performing in such a task.

Teachers means someone who is explaining a topic whether in speech or in writing. The purpose is to educate which is to give intellectual, moral, and social instruction to someone. In the New Testament, it is to hold a discourse with others in order to instruct them. Christian teaching, then, aims primarily to show from Scripture that Jesus is the promised Messiah. AV translates incorrectly masters.

Many mean instructing on many subjects. This is not referring that there are too many teachers, as the lack of those speaking out for the Lord has always been a need. This is not saying that only the leaders of church should interpret the meaning of Scripture as Rome has done. These readers were too eager to speak on subjects which they had little knowledge. This exhortation is for all generations, as even in our surroundings, we have met those who speaks on topics which they have little knowledge. How can we instruct on topics which we do not comprehend. We need to keep our opinions to areas where we have knowledge. This is a very practical epistle. I had a manager who from Corporate Policy tried to explain the Green plan. I asked why we have plastic plants in the office if we are so Green. That person replied that some people are allergic to green plants. Only flowering plants can cause allergies, but green plants are essential for our breathing. Foolish answers discredit all instructions given on a certain subject. It is better to be slow to speak, Jas 1:19: “So that, brethren, my beloved, let every man keep being swift to hear slow to speak, slow (to) wrath.” The old saying is: it is better to an expert on certain topics, than to be a babbler on many topics. To become a Master on any task, much time and learning is required. So the AV is incorrect here to translate this word here. To teach, it is essential to have a foundation of the subject they are instructing. I know about Karate, but I could not teach it because I never learned the techniques.

Greater judgment means the words we say are the thoughts from the heart. It is not what goes in our mouth that God judges us, but what comes out, Mt 15:11: “That which is **not** entering (into) the mouth is defiling the man; but that which is going forth (out of) the mouth, this is defiling the man.” We may think that gossiping is just idle talk, but our words are instructing others on our position of that peculiar situation. If we were an expert on this problem; we should go to that person and advise them with love. We can all be critics, and have baseless or bias opinions.

James 3:2

All is the word of emphasis in this sentence. We cannot exclude ourselves of this babbling, Pr 20:9 Ec 7:20 Isa 64:6 Ro 3:10 1Jo 1:10.

Stumble is present tense meaning that this is an on-going problem, Pr 3:23: “Then shalt thou walk in thy way safely, and thy foot shall not stumble.” 1Pe 3:10: “For let **the one** who was willing to be loving life, and to see good days, refrain his tongue (from) evil, and his lips that they speak no guile.” So we need to daily confess our sins, 1Jo 1:9: “**If** we should be confessing our sins, He is faithful and righteous, in order that He may forgive us *our* sins and may cleanse us (from) all unrighteousness.” This error or mistake of speaking out of place is a common problem. The facts are put aside to color the story. AV translates offend as these words will offend God and especially the one or ones who are being spoken about. If we are speaking about things, and the facts are not evident, we are offending the audience on our intellectuality. But this word in Greek has more a sense of falling into a trap. Here it should be taken in a figurative sense of that we are all liable to commit error. There is a saying: let level heads prevail. This is because we are speaking out of emotion instead of using proper reasoning. Many say that words cannot hurt us, but this is not true. We injure others by our careless speech.

If is the word of emphasis in this sentence. This conditional emphasis is possible upon not offending with words.

Being able is present participle translated with the use of attendant circumstance from the main verb of stumbling or offending. This continuous tense of the main verb and this participle demonstrates that these readers need to be linear action of not offending and being able to bridle. This restraint of falling into bad habits will easily control the rest of body.

Perfect means upright and sincere. This term is used for Christian growth.

James 3:3

Behold is a verb of past tense imperative. This word is emphasis in this sentence. This word means take notice.

Bits found only here and in Re 14:20: “and the winepress was trodden outside of the city, and blood came forth (out of) the winepress (as far as) the bits of the horses, (from) a thousand six hundred furlongs.”

Are obeying is present tense infinite translated as indirect discourses from the thought of putting in bits. The results of this bridle are to persuade the horse. This control is from a small piece of metal in the mouth of a horse.

And we are turning is present tense which makes it a separate linear action of directing the horse. This is only found here and in the next verse. This first action is to have the animal under control, and then when this is accomplished, it is guiding for proper direction and stopping. For riders, the bit is used for communication with the horse. These bits rest on the gums of the horse's mouth. Bits are worked by pressure, not pain. These pressures created control and communication with the rider.

James 3:4

Behold, again as in verse 3 another example of taking notice of the next illustration.

So great ... very small rudder means that a very small instrument can guide a very large vessel.

Impulse is the setting of a possible storm which creates violent motion or assault. The direction of the ship and the horse are under control. The horse cannot resist the bit and the ship cannot resist the rudder. Both instruments are small and powerful. So we humans are helpless against the power of our small member, the tongue.

James 3:5

Thus is the word of emphasis in this sentence. Thus is an adverb to the verb to be which means in like manner of the instruments used for the horse and the ship.

Also little member means that the bit and the rudder were little instruments also.

Boasting great things is present tense. Only found here in the New Testament. So the tongue is a little member and is boasting great things. Even though small, the tongue boasts great things like the simile of the horse and the ship. The tongue can do great things if under control like the other two.

Behold, this adverb again is the word of emphasis in this sentence. James again wants to introduce another simile in comparison of the tongue with the fire.

Large ... little differential in size and power. The small amount of fire can ignite this large combustible materials. A spark can kindle a lofty pile of wood.

James 3:6

That tongue is a fire. The tongue is the word of emphasis in this sentence. The spark seems small but can grow to make extensive damage. This fire is the world of unrighteousness. So our tongue has the power to hurt as the unrighteous is full of all kinds of sin. The uncontrolled tongue is allied with human carnality. This tongue aids lust, greed, deception, hatred, and every evil. If we control this small beast, it is a blessing, but when this instrument lingers in the world of iniquity, it can lead to destruction, Ro 6:13: “also *stop yielding your members as* instruments of unrighteousness to sin; but *yield yourselves* to God as alive (from among) *the* dead, and your *members as* instruments of righteousness to God.”

Thus this adverb is the word of emphasis in this sentence. So in this manner of the three similes, the tongue has the same effect.

World of unrighteousness means the order of injustice.

Set in means it is affirmed to be in control.

Members means a part of the whole. The tongue is a portion of the body, so one member affects the whole. As the eye is the window to the soul, the tongue comes forth words from the heart.

Defiling means to stain or pollute, as dirt will pollute a glass of water.

By Gahanna is the image of the spirit of fire and wickedness, a spirit of falsehood, slander, pollution and blasphemy are inspiring the tongue, De 32:22: “For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.”

James 3:7

Every species is the word of emphasis in this sentence.

Being subdued and has been subdued, going from the present tense to the perfect tense. The meaning is being tamed or restrained and have been tamed or restrained. So not only the horses, Jas 3:3 are tamed, here every species. God gave Adam this dominion over the fish, birds and animal kingdom, Ge 1:28: “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

James 3:8

But the contrast of subduing all that are in the waters, in the air, and on the land in the animal kingdom, there is not one who can subdue their tongue.

Unrestrainable evil means our tongues cannot be subdued because it is wicked, Mt 12:34: “Offspring of vipers, how are ye who are wicked, **being able** to be speaking good things? For the mouth is speaking **(out of) the abundance** of the heart.”

Full of death-bringing poison means the tongue is injuring others to the extent of death, Ps 140:3: “They have sharpened their tongues like a serpent; adders’ poison *is* under their lips. Selah.” Ro 3:13: “Their throat *is* **an opened sepulcher**, they were using deceit with their tongues: poison of asps *is* (under) their lips.”

James 3:9

In this is the word of emphasis in this sentence. This refers to the tongue.

Blessing is present tense meaning praising. This is continuous action.

Cursing is also present tense meaning speaking against in a slanderous way. Jesus told us to not do this, Lu 6:28: “keep blessing the ones who are cursing you, keep praying (for) the ones who are spitefully using you.” It is hypocritical to use the same tongue by honoring God and cursing the ones who were created in God’s image, Ge 1:26: “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” This tongue of deceit which harvested evil and hatred, Ps 50:16,19-20. So the Psalmist says that some bless and curse at the same time, Ps 62:4: “They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.”

Men who means generically anyone who receive such abuse.

James 3:10

Not is the word of emphasis in this sentence.

Are being necessary is present tense showing continuous action. This impersonal verb has a meaning of taking out a loan. So James is saying that it is not good to be putting your savings on this investment.

Thus is an adverb modifying the verb **to become**, which can mean to happen, to be, or to come to pass. We should NOT take out a loan if there is no honesty. "Thus" is referring to what was said before: "**blessing and cursing is going forth out of the mouth.**" This person cannot be trusted. It is not a good investment.

There are four Greek words and the context of how this figure came to be of any transaction whether financial, social or spiritual. The first is 3756 (**not**), 5534 (chre: **it is appropriate**), 3779 (**thus**), and 1096 (**to become**). Putting all four together is: it is not appropriate to become thus. So the question is what is thus? The speaking the truth and lies out the same mouth. So someone who is speaking thus (this way), it not appropriate to happen! The conclusion from this statement, this person cannot be trusted.

We cannot take more out of this what James is saying than this. To dig in further, check out 5534, and this verb is the same as 5550 (**to receive a loan**) or 5531 (**to loan**). So this is how I came up with this financial transaction. This reason this verb 5534 (it is appropriate: **ought**) **is more** than 1163 (dei: **it is necessary**).

James 3:11

No! is the word of emphasis in this sentence. James is asking a question with the expected answer No!

The fountain, the scenario is the basis law of nature which from the same fountain, there are not two types of water supply. Having the article displays a specific water spring. The article shows a definite fountain.

The sweet and the bitter means two opposite tastes of fresh and bitter. Having an article with both adjectives demonstrates that they are distinct. These Christian Jews as addressed in previous verse, Jas 3:10, knew of what happened in the wilderness to the wandering Israelites, as they would not drink bitter water, then God gave them sweet water after they murmured, Ex 15:23-25.

James 3:12

No! again is the word of emphasis in this sentence. Question with not (mh) is expected answer not. Jesus also taught that a rotten tree cannot produce good fruit, Mt 7:16-18.

Thus is the word of emphasis in this sentence. This adverb displays the final result of two opposite sources of water, one from fresh water and the other from the Sea. In the previous verse, Jas 3:11, the water came from the same source, the fountain, a specific fountain, here no article a generic fountain. James changes from what the wandering Israelites went through in the wilderness, to those who live by the Dead Sea. The Dead Sea was only 16 miles from Jerusalem, so these readers understood that they could not drink from that Sea. James changes from bitter to salt. So these readers understand one source cannot have

the same compound of water. This word for salt is only found here. So it comes down to trust on drinking water. If our water supply does not continuously offer good drinking water, we cannot trust in this source. So this is absurd to put confidence in someone who speaks at both sides of the mouth. The natives called this someone speaking with a fork-tongue.

James 3:13

Who is the word of emphasis in this sentence. This pronoun expresses a question from the evidence of the previous verses, Ga 6:4: “but let each keep proving his own work, and then he will have boasting (as to) himself alone, and not (as to) another.”

Wise is being skilled that is necessary to be a teacher from Jas 3:1. Paul exhorted us that we walk wisely, Eph 5:15: “Therefore **keep seeing** how ye are walking accurately, not a unwise *are walking*, but as wise *are walking*.”

Understanding is the intelligence received from study and experience. This is only found here. It means someone who is an expert, or a superior scientific skill set that this one is well-versed, De 1:13: “Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.” Also in the Old Testament, this term may derive a sense of cunning, Ge 25:27: “And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.” 1Sa 16:16: “Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.”

Let him show is the word of emphasis in this sentence. This is past tense meaning to give evidence. Here it is proof in our efforts of conduct. We need our manner of life to be mild in disposition for the purpose to achieve this vast knowledge, Mt 11:29: “**Take** My yoke (upon) you, and learn (from) Me, for I am meek and lowly in heart; and ye will find rest to your souls.”

James 3:14

If is the word of emphasis in this sentence. This conditional section is the contrast of the plea of being wise and understanding.

Are having is present tense which shows that this possibility of continuous harsh jealousy and partisanship in their spiritual life.

Stop boasting is present tense imperative with negation. This verb means to glory against. So this would make a double against as the Greek has the preposition against again.

Lying is present tense imperative with negation. This verb means to speak deliberate falsehoods and even to the point of deceiving oneself. This consequence of two exhortations to stop this foolishness against the objective facts that they are bitter and are not honest with themselves.

James 3:15

Not is the word of emphasis in this sentence. This is not wisdom from heaven but three adjectives to minimize this wisdom.

Earthly is the first adjective to show the needs of the body such as food and clothing. Jesus gave examples of our bodily needs and they understood them not, Joh 3:12: “If I said **earthly things** to you, and ye are believing not, how if I should say to you heavenly things will ye believe?” Their self-indulgences are their destruction, Php 3:19: “whose end is destruction, whose God is the belly, and the glory (in) their shame, who is minding earthy things.”

Natural is the second adjective to show that this one is sensuous. It could be desires or appetite to have the philosophies of the unsaved, Jude 1:19: “**These ones** who are setting apart *themselves* are natural *men*, who are not having *the* Spirit.” The natural man understands not the things of God, 1Co 2:14: “But *the natural man* is not receiving the things of the Spirit of God; for they are foolishness to him, and he is not being able to know *them*, because he is being spiritually discerned.”

Devilish is the third adjective to show that this one may resemble the devil. The Devil is a slanderer and a false accuser. This one is the father of lies. This is only found here in the NT.

James 3:16

Where is the word of emphasis in this sentence. This particle brings us back to verse 14, Jas 3:14, the condition of emulation and contention existing, the result is instability and worthless transaction like in a financial activity, 1Co 14:33: “for He is not the God of disorder, but of peace, as (in) all the assemblies of the saints.”

James 3:17

That is the word of emphasis in this sentence. This article of previous reference goes back to the wisdom found in verse 15, Jas 3:15, which is from above.

But is the contrast is of the previous verse of commotion and every evil thing. This verse will define **wisdom from above** by eight adjectives.

Pure is the first adjective to show chase and sacred.

Peaceful is the second adjective to show an absence of hostile feelings.

Gentle is the third adjective to show that someone who is fair, mild and equitable.

Yielding is the fourth adjective to show that someone who is compliant or obeying. Only here in the NT.

Full is the fifth adjective to show that this wisdom is full of compassion.

Good is the sixth adjective to show that this wisdom displays good fruits, not the single fruit of the Spirit, but many evidences of kindness.

Impartial is the seventh adjective to show that this wisdom is without doubts. Only here in the NT.

Unfeigned is the eighth adjective to show that this wisdom is sincere.

James 3:18

Fruit is the word of emphasis in this sentence. This word is singular meaning that it is only fruit and without the article, it also shows that this is a generic fruit. The description of this fruit is righteous.

But is the contrast of the fruit of emulation and contention found in verse 16, Jas 3:16, to the fruit of righteousness here.

Is being sown is present tense in the past voice. This seeding is done in peace for those who are doing peace.

So to summarize, James exhorted his Christians Jews to stop being a know-it-all by running off at the mouth. So to rectify this, start showing your good conduct, and stop boasting and lying.

James 4:1

II. Tests of Pure Religion Jas 2:1-5:20

D. Test of Selfish Faction: Fleshly and Spiritual Self, Jas 4:1-12

1. Chronic hostility and sharp confrontations, v. 1-6
 - a. Pursuit of self-gratification, v. 1-3
 - b. Spiritual adultery places the pleasure-seeker in conflict with God, v.4-6
2. Four steps toward Christian Repentance, v. 7-10
3. To judge one's brother usurps God's prerogative, v. 11-12

1 **Whence** are wars and fightings coming (among) you? Is it **not** thence, (from) your pleasures which is warring (in) your members? Yes! 2 **Ye are desiring, and ye are having not; ye are killing also ye are being zealous and are not being able to obtain; ye are fighting and are waging war, ye are having not,** (because) ye are asking not for yourselves. 3 **Ye are asking and ye are receiving not,** because ye are asking for ourselves evilly, in order that ye may spend it (in) your pleasures. 4 **Adulterers** and adulteresses, **know ye not** that the friendship of the world is enmity *with* God? Yes! Therefore **whosoever** should be minded to be a friend of the world, **he is constituted an enemy** of God. 5 **Or are ye thinking** that the scripture is

speaking in vain? Is the spirit which took up abode (in) us longing (with) envy? 6 But He is giving greater grace; wherefore it is saying, God is setting Himself against *the* proud, but He is giving grace to *the* lowly. 7 Therefore submit yourselves to God. Resist the devil, and he will flee (from) you; 8 Draw near to God, and He will draw near to you. Cleanse your hands, sinners, and purify your hearts, ye double-minded. 9 Be wretched, and mourn, and weep. Let your laughter be turned (to) mourning, and your joy (to) heaviness. 10 Humble yourselves (before) the LORD, and He will exalt you. 11 Stop speaking against one another, brethren, the one who is speaking against his brother, and is judging his brother is speaking against the law, and is judging the law. But **if** thou are judging the law, thou are not a doer of the law, but a judge. 12 **One** is the lawgiver, who is being able to save and to destroy: but who are thou thyself that thou are judging the other?

D. Test of Selfish Faction: Fleshly and Spiritual Self, Jas 4:1-12

1. Chronic hostility and sharp confrontations, v. 1-6
 - a. Pursuit of self-gratification, v. 1-3

This is the fourth test towards pure religion. The first test was impartiality, Jas 2:1-13, the second was living works, Jas 2:14-26, and the third was our approach to life, Jas 3:1-18. This fourth test is to confront our selfishness.

Whence is the word of emphasis in this sentence. James asks what are the sources of this selfishness as James briefly addressed this in Jas 3:14-16. These wars and fightings below are not with their fellow men, but within themselves because of the lusts of the flesh.

Wars means disputes which turns to violence. The plural indicates there are many disputes, 1Ti 6:4,5: “he is puffed up, *because* he was knowing nothing, but was being sick (about) questions and disputes of words, (out of) which envy, strife, evil speakings, wicked suspicions are coming, *also* vain argumentations *are coming because* men corrupted the mind, and destituted the truth, *while* they are holding *that* gain is that piety; keep withdrawing (from) such.” 1Pe 2:11: “Beloved, I am exhorting *you* as strangers and sojourners, *that ye* should be abstaining for yourselves from the fleshly lusts, which are warring (against) the soul.” It takes two parties to have a war. Paul tells how he is warring against his own soul, Ro 7:23: “but I am seeing another

law (in) my members *which* is warring against the law of my mind, and is leading me captive to the law of sin which is (in) my members.” We are in a Spiritual warfare, the flesh against the Spirit, Ga 5:17: “For **the flesh** is desiring (against) the Spirit, and the Spirit (against) the flesh; and these things are being opposed for themselves to one another, in order that whatsoever ye might not be wishing those things ye should be doing.”

Fightings means contention or skirmishes. These fights turn to strifes, and quarrels. The plural indicates there are many quarrels. James uses both terms to demonstrate that he covered all grounds of conflict in their hearts, Jas 3:14.

Among you is in your members. These Christian Jews were having conflict in their own conscience, Mr 7:23: “all these evils are going forth from within, and are defiling the man.” Ro 7:23: “but I am seeing another law (in) my members *which* is warring against the law of my mind, and is leading me captive to the law of sin which is (in) my members.” Ro 8:7: “Because **the mind** of the flesh is enmity (towards) God: for it is not being subject to the law of God, but for neither it is being able *to be subject*,” Col 3:5: “Therefore **put to death your members** which *are* (on) the earth, fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.” This warring is against the soul, 1Pe 2:11: “Beloved, **I am exhorting** *you* as strangers and sojourners, *that ye* should be abstaining for yourselves from the fleshly lusts, which are warring (against) the soul.”

From pleasures are external fleshly desires, 1Pe 4:2,3: “(so as) he has no longer live the remaining time (in) the flesh to *the* lusts of men but to the will of God. For the past time of life is **sufficient** for us to have worked out the will of the nations, *after we* have walked (in) licentiousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries;” Jude 1:16: “And **that which** fell (into) the thorns, these ones are the ones who heard, and are moving along *and* are being choked (under) cares and riches and pleasures of life, and are not bringing to perfection.” Our Lord told us that the pleasures of the world will choke out the Word of God, Lu 8:14: “And **that which** fell (into) the thorns, these ones are the ones who heard, and are moving along *and* are being choked (under) cares and riches and pleasures of life, and are not bringing to perfection.” We were that way before our salvation, serving various lusts and pleasures which led us to be hateful, Tit 3:3: “For we ourselves **were** once also without intelligence, disobedient, led astray, serving various lusts and pleasures, living (in) malice and envy, hateful,

hating one another.” For we are told not to make provisions for the flesh, Ro 13:14: “but put on the LORD Jesus Christ, and stop taking forethought of the flesh (for) desire.”

James 4:2

Ye are desiring is the word of emphasis in this sentence. This verb is present tense displaying continuous longing or lusting and ye are not having. We need to be content with our food and clothing, 1Ti 6:8: “but having substance and coverings, we will be satisfied with these.” But if the desire is to be rich, it will lead to destruction, 1Ti 6:9: “But the ones who are desiring to be being rich, are falling (into) temptation and a snare and many unwise and hurtful desires, which are sinking these men (into) destruction and perdition.”

Ye are killing also ye are being zealous are both present tense verbs. These continuous actions of trying to kill oneself to achieve because of such envy and pursuing earnestly with the end result of not obtaining. The reason of not possessing their wants is they never asked. All is being done without God in mind. Their greed of gain is in every effort and dreams, but they are not satisfied in their status, Ec 4:8: “There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.” They need to ask God instead of seeking your needs on your efforts, Mt 7:7,8: “**Keep asking**, and it will be given to you; keep seeking, and ye will find; keep knocking, and it will be opened to you. For **everyone** who is asking is receiving, and the one who is seeking is finding, and it will be opened to the one who is knocking.”

James 4:3

Ye are asking is the word of emphasis in this sentence. This verb is present tense meaning they are asking now, but they are not receiving also present tense. This scenario was they were using every bit of strength to achieve without asking for help, now they are asking but they are seeking for help for selfishness. The purpose of receiving is to squander it on their own delights. So James displays that in both scenarios the readers are not getting what they want, and both shows the desire from their own strength and the help from God are self-gratification. This seems the way of the world; they will struggle, scrap, and battle for every scrum for carnal appetites. God will grant wisdom, Jas 1:5; our daily needs of food and clothing, Mt 6:11;

forgiveness, Mt 6:12; and deliverance from evil, Mt 6:13. God will answer all prayers that will make us a better person to serve others, not ourselves. By wisdom, we will have insight on to deal with others. By food, it will give strength to help others. By forgiveness, it will demand forgiveness for others, Mt 6:15. By deliverance from evil, it will keep our fellowship with God. All these things are for the purpose of loving the brethren instead of loving the world, 1Jo 2:15,16. So God does answer prayers, but not all prayers, especially if the motives are for self-gratification. God hears the cries of the righteous, Ps 34:15; in truth, Ps 145:18 and according to God's will, 1Jo 5:14.

James 4:4

II. Tests of Pure Religion Jas 2:1-5:20

D. Test of Selfish Faction: Fleshly and Spiritual Self, Jas 4:1-12

1. Chronic hostility and sharp confrontations, v. 1-6

b. Spiritual adultery places the pleasure-seeker in conflict with God, v. 4-6

Adulterers is the word of emphasis in this sentence. James is addressing his readers as **adulterers and adulteresses** because they are making their allegiances with the world. It is not the sexual physical acts that these readers are doing, but rather the spiritual adultery. As these readers are Jewish Christians, they know as Jews that they are wife of Jehovah. Jews took their engagement, Le 21:13: "And he shall take a wife in her virginity," to marriage as serious as marriage itself, Jer 9:2: "Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men." Ho 3:1: "Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine." Mal 2:11: "Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god." Even Jesus spoke to the Jews in this manner, Mt 16:4: "A wicked and adulterous **generation** is seeking a sign, there will be no sign given to it, except the sign of Jonas the prophet. And He left them and went away." God called it fornication to commit spiritual whoredom, 2Ch 21:11 Isa 23:17 Eze 16:26,29 Ac 15:20. For the church is the bride of Christ, Eph 5:23,25: "for the husband is head of the wife, as also the Christ is head of the assembly, and He Himself is saviour of the body; Husbands, **keep loving your own wives**, even as also the Christ loved the assembly, and gave up Himself (for) it;" Re 19:7: "**Let us keep**

rejoicing and let us keep exulting; and let us give to Him glory; for the marriage of the Lamb came, and His wife made herself ready.” For God is a jealous groom as he espoused us as a chaste virgin, 2Co 11:2: “For **I am being jealous** as to you with *the* jealousy of God; for I espoused you to one man to present *you* a chaste virgin to the Christ.”

Know is intellectual knowledge. They have knowledge of this royal law, as in chapter 2, James quoted the second part which is love your neighbor as yourself, Jas 2:8. Now James is referring to the first part which love thy God with all your heart, Mt 22:37.

Not is with question ouk which produces expected answer yes.

Friendship of the world is the second part of the theme verse of this epistle, unspotted from the world, Jas 1:27. John told us not to love the world, 1Jo 2:15. And Paul advised us not to be conformed to this world, Ro 12:2. Jesus is the light of the world, Joh 8:12 As we are sons of God, we shine as lights in the world, Php 2:15. We are not of this world, Joh 8:23. Because of this, the world hates us, Joh 15:18 1Jo 3:13. Our fellowship should not be with unfruitful works of darkness, Eph 5:11. We cannot have a career of loving God and loving the world, as we cannot serve God and money, Mt 6:24. For the world is full of corruption, 2Pe 2:20. Whole world lieth in wickedness, 1Jo 5:19. To be friends, we need to develop a relationship of trust and the world cannot be trusted. But we trust in the Living God who is the Saviour of all men, 1Ti 4:10.

Enmity with God means as the world hates us, the world hated God first, Joh 15:18: “**If** the world is hating you, ye are knowing that it has hated Me (before) you.” Demas loved this present world, 2Ti 4:10. This world has active hostility towards God, as God is holy; the world puts their values contrary to God. Their love is lust to satisfy oneself. Their values are vain deceit after the principles of this world, which are the traditions of men, Col 2:8. The sinful mind is hostile to God, Ro 8:7.

Whosoever is the word of emphasis in this sentence. This shows that anyone can fall in this spiritual adultery.

James 4:5

Are thinking is the word of emphasis in this sentence. This verb is present tense meaning that they are continually forming an opinion of the Holy Scriptures. James is mocking them by their reasoning as it would be the Holy Writ is communicating empty words of nonsense. We know that these readers did not think this as they upheld God's Word to a high esteem.

Is the spirit longing is from Ec 4:4: "Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit." The spirit is the human spirit and this produces envy, Job 5:2: "For wrath killeth the foolish man, and envy slayeth the silly one." Pr 14:30: "A sound heart is the life of the flesh: but envy the rottenness of the bones." Pr 27:4: "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?"

James 4:6

Greater is the word of emphasis in this sentence. This is contrasting the vanity of their neighbour to greater blessing God is giving to the lowly.

Wherefore it is saying is from Pr 3:34: "Surely he scorneth the scorners: but he giveth grace unto the lowly." This quote is to prove a point of a greater grace, Ro 5:20. Peter also quotes this passage, 1Pe 5:5: "Likewise, younger *ones*, **be subject** to the elder; but bind on all humility being subject to one another; because God is setting Himself against *the* proud but is giving grace to *the* humble." Mary in her prayer of the grace God bestowed upon her also quoted this, Lu 1:51,52: "**He did strength** (with) His arm, He scattered *the* haughty in *the* thought of their heart. **He put down** rulers (from) thrones, and He exalted *the* lowly."

Setting himself against is a military term to range battle against, Ro 13:2: "So that the one who was setting himself against the authority, has resisted the ordinance of God; and the ones who have resisted, will receive judgment to themselves."

Proud ... lowly is showing the distinction between those who think highly of themselves and the humble who gladly acknowledge their dependence upon God. Jesus is lowly in heart, Mt 11:29: "**Take** My yoke (upon) you, and learn (from) Me, for I am meek and lowly in heart; and ye will find rest to your souls." We need not be wise in our own conceit, Ro 12:16:

“Keep minding **the same thing** (towards) one another; stop minding the high things, but keep going along with the lowly. **Stop becoming** wise (in) yourselves.”

James 4:7

II. Tests of Pure Religion Jas 2:1-5:20

D. Test of Selfish Faction: Fleshly and Spiritual Self, Jas 4:1-12

2. Four steps towards Christian repentance, v. 7-10

This fourth test of selfishness has been first explained in the pursuit of self-gratification, v. 1-3; then Spiritual adultery places of pleasure-seeking in conflict with God, v. 4-6. To correct this sin, James gives us ten past tense imperatives. These exhortations can be divided into four steps.

The four steps are:

- 1-Submit, verse 7
- 2- Resist, return, cleanse, purify, v. 7,8
- 3- Feel, respond, reverse, v. 9
- 4- Humble yourself, v. 10

Therefore is the application of what was just learned before. The first step is **submit yourselves** which means to order, place, station, and demands that they accept proper station under God as their captain, Mt 4:10: “Then Jesus is saying to him, keep going away (behind) Me, Satan; for it has been written, thou will worship *the* LORD thy God, and thou will serve Him alone.” The past tense indicates an urgent, decisive and clearly focus act. This act is to willingly align ourselves under the authority of another. If we put ourselves under God’s authority, then we will have no problem to submit to the authority of our church leaders, our local government or our boss at work, Eph 5:21: “submitting yourselves to one another (in) *the* fear of Christ.” 1Pe 2:13: “Therefore **be in subjection** to every human institution (for the sake of) the LORD, whether to *the* king as *one who* is being supreme.”

The second step is **resist the devil** which means to stand against. This is a military metaphor. This definite act of taking a stand against our true enemy, Eph 6:13: “**(Because of) this take up the panoply** of God, in order that ye may be able to withstand (in) evil day, and work out all things to stand.” 1Pe 5:8,9: “**Be sober**, watch, your adversary *the* devil is walking about as a roaring lion *is*, seeking whom he may swallow up; to whom resist, *be* firm in faith, *because* ye know *that* the sufferings are being accomplished in your brotherhood which *is* (in) *the* world.” For we are to give no place for the devil, Eph 4:27: “stop giving place to the devil.” To do this, we need to put on our whole armour of God, Eph 6:11: “**Put on the panoply** of God, (for) ye might be able to stand (against) the artifices of the devil.”

James 4:8

Continuing with the second step, we need to **draw near to God**. Since we left our fellowship with God, we need now to return to him. They must return to an intimate relationship with him. As past tense, it is a decisive action of complete return on their part.

Notice that when we resist, the devil flees, and when we return, God will draw near also, Mal 3:7: “Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?” God will not flee from us, as he will never forsake us. Being near to God provides safety, Ps 119:117: “Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.” It gives joy, Eph 2:13. It will finally provide strength as God’s Word provides food, and this fellowship will inspire to keep resisting the devil, Ps 73:28: “But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.” While God is near, that is the time to seek him, Isa 55:6: “Seek ye the LORD while he may be found, call ye upon him while he is near.”

The second step started with resisting, then returning, and continues with cleansing. **Cleanse** is our spiritual cleansing. We think of cleansing our hearts, but James is thinking of cleansing **our hands as sinners**, Isa 1:15-16: “And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.” It was custom in that day to wash your hands to put away transgression, Mt 27:24: “And after Pilate saw that it is profiting nothing, but rather a

tumult is arising, he took water *and washed his hands* (before) the crowd, saying, I am guiltless (of) the blood of this righteous man; ye yourselves will see to it.”

As James was not thinking of cleansing our hearts, but now continues with the second step of repentance with **purify their hearts as a double-minded person**. As mere outward cleansing never suffices, inward purity alone pleases God, 1Pe 1:22: “*Since ye have purified your souls* (by) the obedience of the truth (through) *the Spirit* (unto) unfeigned brotherly love, love ye one another earnestly (out of) pure heart;” 1Jo 3:3: “And everyone who is having this hope (in) Him, is purifying himself, even as He Himself is pure.” As Jesus did the washing of their feet to show the cleansing in their daily walk, the purification of the heart is the true confession of a single mind. The double-minded person does not have an objective insight of the heart. We cannot trust our own heart as it is deceitful. Cleanse our hands is our outward demonstrations of love, now we must correct our inward feelings toward others.

James 4:9

James exhorted to repentance first by submitting to God, secondly to resist the devil, and then return to God which will include cleansing our hands and purifying our hearts. Now the third step is three exhortations of sadness. In times past, they would put on sackclothes to outwardly demonstrate their inward reflections of guilt. They are to feel, respond and reverse their sinful ways.

Be wretched means that they need to feel the sorrow deeply because of their spiritual condition. This acknowledgement of what hurt we have caused to God will cause us to disown our foolish ways.

Mourn and Weep are the emotional effects of this acknowledgement when we realized that we hurt someone we love. This is a proper response to finally seeing our sins which are hurting our relationship with the One who died for us, Jer 31:9: “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.” This deep grief is intensifying as more we acknowledge how hurtful we are to our loving God. This will turn into tears which we cannot hold back, Ps 119:136: “Rivers of waters run down mine eyes, because they keep not thy law.” When we see how holy, merciful and just God is, our hearts will break into sobbing of shame, as Peter did when he denied the Lord, Mr 14:72: “And a cock crew the second

time. And Peter **was remembered** the word which Jesus said to him, "(before) a cock has crowed twice thou will deny Me three times;" **and after** he has thought on *this* **he wept.**"

So they felt their shame and responded to it with sorrow, it is now time to reverse their emotional state. James exhorted them to **let their laughter be turned.** We need to take this situation seriously. As the old saying, this is not a laughing matter. If these emotional feeling are genuine, the penitent believer will mark a contrast behaviour. These readers were seeking the acceptance of pleasure-loving friends who on the outside seem happy with their lot, but they are servants unto sin, Ec 7:2,3: "*It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better..*

James 4:10

So after we first submit ourselves to God, and secondly resist the devil and return to God which will include cleansing our hands and purifying our hearts, and thirdly act on our emotions which are to feel, respond and reverse our position. Now the fourth and last step is **humble ourselves.** This was the call for humility back in verse 6.

Exalt is future tense. This is a promise from God, 1Pe 5:6: "Therefore **be humbled** (under) the mighty hand of God in order that He may exalt you (in) *due* time."

James 4:11

II. Tests of Pure Religion Jas 2:1-5:20

D. Test of Selfish Faction: Fleshly and Spiritual Self, Jas 4:1-12

3. To judge one's brother usurps God's prerogative, v. 11-12

Selfishness started with self-gratification by being a pleasure-seeker. Then James gave the manner for repentance from this selfishness. Now after James made these readers look at their own desires, he challenges them to stop being judges of others.

Stop speaking against one another is present tense imperative. These readers were already acting out in this manner. **Stop** is the negation “mh” which is the word of emphasis in this sentence. This reflects backbiting, faultfinding and harsh criticism. This habitual practice demands that this action to terminate immediately. These readers are trying to persuade others with derogatory speech that is with malicious intent. They need love which covers a multitude of sins, 1Pe 4:8: “But **(before) all things**, have fervent love (among) yourselves, because love will cover a multitude of sins.”

Brethren, these are addressed to Christians. So Christians can have a habitual traits of being slanderous.

Is judging means they are declaring and determining a decree concerning another person. This is still only an opinion that may not be based upon facts. And their opinion is settling what is right and wrong. This verb is present tense meaning that this is a habitual action. This continuous resolve is not only against an individual, but also against the law. Jesus told us to judge not, Mt 7:1: “**Stop** judging, in order ye may not be judged.” For condemning another person is unjust as we know not all the facts in the spiritual world. We know not the hearts of men. Their motives are only known by God, Ro 2:1: “Wherefore thou are **inexcusable**, O man, everyone who is judging: for (in) that thou are judging the other, thou are condemning thyself; for thou who are judging are doing the same things.” 1Co 4:5: “So that **stop judging** (before) *the* time anything until the LORD should come Who will both bring to light the hidden things of darkness, and the counsels of hearts; and then the praise will be to each (from) God.” These ones could be like other Jews who are putting rites and rules that are traditions of men, Ac 15:10: “Therefore now why are ye **tempting** God to put a yoke (upon) the neck of the disciples, which neither our fathers nor we ourselves able to bear?” Ga 4:31: “So **then**, brethren, we are not children of a maid-servant, but of that free *woman*.” The ancient system of worship is passed, and our liberty is now at stake. It could be other forms of false teachings, Col 2:21: “Do **not** handle, taste not, touch not.” God challenges us to not be over-righteous, Ec 7:16: “Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?”

If is the word of emphasis in this sentence. This is conditional on the part whether they are going to continue to pass judgment on others. If so, they are judging the law.

Not a doer means that they are setting themselves up above the law.

Judge means these readers are usurping the office of judge. Even the Father is judging no one; God has given all judgment to the Son, Joh 5:22: “For **the Father** is judging no one, but He has given all judgment to the Son.” So are they saying, move over Jesus, let us take over and we will do your job. It is like going to the Supreme Court and telling the judges to go home and we will take over from here.

James 4:12

One is the word of emphasis in this sentence. This **One** is Jesus as his words will judge men at the last day, Joh 12:48: “**The one** who is rejecting Me and is not receiving My words, is having the One Who is judging him: the word **which** I spoke, this will judge him (in) the last day.” Christ will preside over the nations at the Day of Judgment, Mt 25:31: “Also **when** the Son of man should come (in) His glory, and all the holy messengers *should come* (with) Him, then He will sit (upon) *the* throne of His glory.” All authority has been given to Jesus, Mt 28:18: “and Jesus came to *them* and spoke to them saying, all authority has been given to Me (in) heaven and (on) earth.”

Destroy means to give over to misery in hell. When we think of Jesus, it comes to mind that Jesus is the Saviour of the world. Jesus came not to judge but to save the world, Joh 12:47: “And **if** anyone should hear My words and should not believe, I Myself am not judging him; for I came not in order that I might be judging the world, but in order that I may save the world.” So James is thinking of the words of Jesus, Mt 10:28: “And fear **not** (because of) the ones who were killing the body, but were not being able to kill the soul; but rather ye should fear the One Who was being able to destroy both the soul and the body (in) Gehenna.” These two verses seem to contradict one another. James is pronouncing both aspects of the Messiah. During Christ earthly mission, he came not to judge but to save the world, but in his second return, Jesus will judge by sending those who reject him to hell, Mt 25:31-41. The Jews knew of the Lord as Judge, Lawgiver, King, and Saviour, Isa 33:22: “For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.”

Who are thou thyself, the pronoun with the verb is emphatic so the readers can reflect on this question.

Judging the other is present tense as only Jesus is the One Lawgiver who was given this task, Joh 5:22: “For **the Father** is judging no one, but He has given all judgment to the Son.” We should rather only not put a stumblingblock for another Christian occasion to fall, Ro 14:13: “Therefore let us keep judging **no longer** one another; but judge ye this rather, to be not putting an occasion of stumbling to the brother or a cause of offence.” This is not referring to legal justice system in our daily walk today, Ro 13:5: “Wherefore *it is* **necessary** to be subject, not only (on account of) that wrath, but also (on account of) the conscience.” We need to submit to authorities ordained by God, 1Pe 2:13: “Therefore **be in subjection** to every human institution (for the sake of) the LORD, whether to *the* king as *one who* is being supreme.” But if the law states that we are not allowed to witness for Christ, then we must obey God rather than man, Ac 5:29: “But Peter and the sent ones **answered and said**, it is necessary to be obeying God rather than men.”

James 4:13

II. Tests of Pure Religion Jas 2:1-5:20

E. Test of Self-Willed Life Direction: True and False Confidence, Jas 4:13-17

13 **Keep going** now, the ones who are saying we will go today and tomorrow (into) such a city, and will spend there one year and will make gain; 14 ye are not knowing what *will be* on the morrow; for what is your life? Even **a vapour** which is appearing (for) little *while*, and then also is disappearing. 15 (**Instead**) ye should be saying, if the LORD should will and we should live, also we may do this or that. 16 But now ye are boasting (in) thy vauntings: all such boasting is evil. 17 Therefore *to him who* **knows** to be doing good, and is not doing *it*, it is sin to him.

James has given us tests of pure religion. The first test was impartiality, Jas 2:1-13; the second test was working faith, Jas 2:14-26; the third test was their approach to life, Jas 3:1-18; the fourth test was their selfishness, Jas 4:1-12. Now James gives us the test of boasting for the future.

Keep going now is the word of emphasis in this sentence. This verb is present tense imperative. This verb means to go now or come now which is a formula to bring attention. James uses this verb again in Jas 5:1: “**Keep going to** now, ye rich, weep

by howling (over) your miseries which are coming upon *you*,” to move on to another subject. It is common in Greek to use this type of language like behold now, Mt 26:65: “**Then** the high priest rent his garments, saying, "He blasphemed; why are we having anymore need of witnesses? **Behold**, ye now heard the blasphemy of Him." This new test is set against their presumptuous confidence in their worldly plans for the future.

We will go is future tense. This saying is showing certainty of such an event.

Today and tomorrow are time elements which no one can predict. There is uncertainty of life, and a need of dependence upon God. We like to make plans for the future. In the business world, plans have to be made. James does not censure such foresight, but he denounces their habit of ignoring God. We should not boast about tomorrow, Pr 27:1: “Boast not thyself of to morrow; for thou knowest not what a day may bring forth.” Jesus taught us to take care of today, and let tomorrow take care of itself, Mt 6:34: “Therefore be **not** careful (for) the morrow: for the morrow will be careful about the *things* of itself: the evil of it is sufficient to the day.” Also self-reliance without God will catch us off-guard, Lu 12:18-20: “And **he said**, I will do this: I will take away my granaries, and I will build greater *ones*, and I will lay up there all my produce and my good things, and I will say to my soul, soul, thou are having many good things *which* are being laid by (for) many years; keep taking thy rest, eat, drink, keep being merry. But God **said** to him, fool, they are requiring thy soul (from) thee this night; and what prepared thou to whom it will be?”

James 4:14

Knowing means understanding to the point of investigating. We do this in our planning, factor in all the contingencies, rehearse every scenario.

What is your life? What a question! What assurances do we have of its continuance? We may die now or another day. The Lord may return now or another day.

Vapour is the word of emphasis in this sentence. Our life is like steam. One moment it is there and as fast it appeared, it can vanish as soon that it came. The shortness of time is the figure here. Vapour is weak and fleeting. This can be an allusion to

man's breath on a cold day. The mist of hot water and our breath on a cold day are images of brevity of life itself. Scripture gives us other illustrations with flowers, Isa 40:6-7: "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass;" wind, Job 7:7: "O remember that my life is wind: mine eye shall no more see good;" a lead in the wind, Job 13:25: "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?" and a shadow, Job 14:2: "He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Other similes are found in Job 9:25-26: "Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships: as the eagle *that* hasteth to the prey." We have no assurance or comfort for another day. We need to redeem each day, Eph 5:6: "Stop letting **anyone** deceive you with empty words; for (on account of) these things the wrath of God is coming (upon) the sons of disobedience." Col 4:5: "Keep walking (in) wisdom (towards) the ones without, *while* ye are ransoming for yourselves the time."

James 4:15

Instead is the word of emphasis in this sentence. The saying should be opposite of over-confidence in the future.

If the Lord should will is past tense subjunctive. This conditional statement is based upon the will of God. If it is God's intent, the Lord will determine in his counsel if the plans of the future will occur. We need whole dependence upon God. Only God can keep us, uphold us, and can make our plans a success. The expression of "if the Lord will" is found over and over again: Ac 18:21: "but he took leave of them, saying, it is necessary for me by all means to keep the coming feast (at) Jerusalem; but again I will return (to) you, God willing. **He sailed** (from) Ephesus;" Ac 21:14: "And while he was **not** being persuaded we were silent having said, let the will of the LORD be done;" 1Co 4:19: "but I will come shortly (to) you, if the LORD should will, and I will know for myself, not the word of the ones who have been puffed up, but the power;" 1Co 16:7: "For I am **not** willing to see you now (in) passing; but I am hoping to remain a certain time (with) you, if the LORD should be permitting," and in Heb 6:3: "And we will do **this**, if indeed God should permit."

James 4:16

Now is the word of emphasis in this sentence. This means at the present time.

Boasting is glorying in their future plans. Such boasting is evil or wicked as they are leaving out God in the process. All boastings need to be in the Lord, 2Co 10:17: “But let **the one** who is boasting, keep boasting (in) *the* LORD.”

In your vaunting is old word for braggart talk, empty boaster, Ro 1:30: “slanderers, hateful to God, insolent, proud, vaunting, inventors of evil things, disobedient to parents.” This word vaunting is found here and in 1Jo 2:16: “because every thing which *is* (in) that world, the desire of the flesh, and the desire of the eyes, and the vaunting of life, is not (out of) the Father, but is (out of) that world.”

James 4:17

Knows is the word of emphasis in this sentence. This is intellectual knowledge.

And is not doing is the sin of omission, Mt 23:33: “**Serpents**, offspring of vipers, how shall ye escape (from) the judgment of Gehenna?” Sins of ignorance are still sins, 1Ti 1:13: “who was being previously a blasphemer and persecutor and insolent; but I was shown mercy, that *because* I was being ignorant I did *it* (in) unbelief;” because it is neglect of known duty. So our intellectual conscience tells us what is right and our actions are not found. It goes back to faith without works. Our belief system tells us to do right, but our inclination is not to do it.

James 5:1

II. Tests of Pure Religion Jas 2:1-5:20

F. Test of Charity in the Acquisition and Stewardship of Wealth: True and False Confidence, Jas 5:1-6

1 **Keep going to** now, ye rich, weep by howling (over) your miseries which are coming upon *you*. 2 Thy **riches** have rotted, and your garments have become moth-eaten; 3 your gold and silver has been eaten away, and their canker will be (for) a testimony against you, and will eat your flesh as fire *is eating*; ye treasured up (in) *the* last days. 4 Behold, **the hire** of the

workmen who have harvested your fields which have been kept back (by) you is crying out, and the cries of the ones who have reaped, have entered (into) the ears of *the* LORD of Hosts. 5 **Ye lived in indulgence** (upon) the earth, and ye lived in self-gratification. Ye nourished your hearts as (in) a day of slaughter. 6 **Ye condemned**, ye killed the just; he is not resisting for himself you.

James has given us tests of pure religion. The first test was impartiality, Jas 2:1-13; the second test was working faith, Jas 2:14-26; the third test was their approach to life, Jas 3:1-18; the fourth test was their selfishness, Jas 4:1-12; the fifth test was their boasting for the future, Jas 4:13-17. Now James gives us the test of stewardship.

Keep going now is the word of emphasis in this sentence. This verb is present tense imperative. This verb means to go now or come now which is a formula to bring attention. James uses this verb again in Jas 5:1 to move on to another subject. It is common in Greek to use this type of language like behold now, Mt 26:65: “**Then** the high priest rent his garments, saying, "He blasphemed; why are we having anymore need of witnesses? **Behold**, ye now heard the blasphemy of Him." This new test is that they are rich and how will they distribute their wealth.

Weep is past tense imperative. These rich were jubilant in their status. James tells them to change their disposition to mourning. They need to feel the pain that the poor go through. Notice in this section James does not refer to these ones as brethren.

Howling is present tense participle which is translated with the use of manner. Their mourning needs to turn into continuous wailing. There is a great woe unto the rich, Lu 6:24-25: “But **woe** to you the rich, for ye are receiving your consolation. The ones who have been filled **woe** to you, for ye will hunger. The ones who are laughing **woe** to you now, for ye will mourn and weep.”

Miseries which are coming upon means that judgment is set at their door. This judgment could be hardship that they may face in this lifetime or the one to come. Lu 12:20: “But God **said** to him, fool, they are requiring thy soul (from) thee this night; and what prepared thou to whom it will be?” Could you imagine James preaching in the assembly and saying this after those ushers guided them to the best seats? 1Ti 6:9: “But **the ones** who are desiring to be being rich, are falling (into) temptation

and a snare and many unwise and hurtful desires, which are sinking these men (into) destruction and perdition.” Does God love the wealthy as well as the poor? Yes, God so loved the world. Joh 3:16: “For **thus** God loved the world so that He gave His only begotten Son, in order that everyone who is believing (on) Him may not perish, but might be having eternal life.” Why is it more difficult more the rich to enter into the kingdom of God? Mt 19:23: “And Jesus said to His disciples, verily I am saying to you, a rich man will enter with difficulty (into) the kingdom of the heavens.” Yes, rich people can get saved, but the ones who are mentioned here are not good stewards with their wealth, Lu 12:34: “For **where** your treasure is, there also your heart will be.” There are rich people who try to keep God’s commandments, Mt 19:18-20: “He is saying to Him, which? And Jesus said, thou will not commit murder; thou will not commit adultery; thou will not steal; thou will not bear false witness; keep honoring the father and the mother; and thou will love thy neighbor as yourself. The young man is saying to Him, I kept all these things (from) my youth; what yet am I lacking?” but they will not share their wealth, Mt 19:21-22: “Jesus was saying to him, if thou are desiring to be being perfect, keep going sell thy property and give to *the* poor, and thou will have treasure (in) heaven; and come keep following Me. But after the young man have heard the word, he went away being grieved, for he was having many possessions.” These rich that James are referring to are harsh, that they flaunt their riches in the way they dress, Jas 2:2-3: “for if a man with gold rings should come (into) your assembly (in) splendid apparel, but a poor *man* should come in also (in) vile apparel, and ye should look (upon) that one *who* was wearing the splendid apparel, and ye should say to him, keep sitting thyself here *in* a good place, and ye may have said to the poor, stand thyself there, or keep sitting here (under) my footstool;” and these ones are oppressing Christians and dragging them before the tribunals to get even more money out of the poor, Jas 2:6: “But ye yourselves dishonoured the poor man. Are not rich men oppressing you, and they themselves dragging you (before) *the* tribunals? Yes!” Finally these rich are blaspheming the good name, Jas 2:7: “Are not they themselves blaspheming the good name which was called (upon) you? Yes!” But the rich can get saved, remember Zacchaeus, he announced his new-found freedom from wealth, Lu 19:1-10.

James 5:2

Have rotted is perfect tense means action in past with abiding results. James starts with many condemnations of their wealth. He shows the uselessness of wealth. This first one displays that their material possessions are decaying as all things will not last. We need to treasure up things for heaven which last, Mt 6:19-20: “**Stop treasuring up** for yourselves treasures (upon)

the earth, where moth and rust is spoiling, and where thieves are digging through and are stealing; but keep treasuring for yourselves treasures (in) heaven, where neither moth nor rust is spoiling, and where thieves are not digging through nor are stealing.” Their money buys food which rot, especially during their day, they had no refrigeration or pasteurization.

Moth-eaten means clothes moths don’t like light and are so secretive that you’ll probably never see them. What’s more, the adult moths won’t do any harm. Damage to woolens is actually done by the larvae of two types of insects: clothes moths and carpet beetles (the latter being more prevalent than moths in most areas of the country). Both insects lay eggs in secluded spots with plenty of food — wool, fur, down, shed pet dander, and other animal-based materials. Larvae emerge within a few weeks; beetle larvae can feed on fabric for a year or more and moth larvae may cause damage for a couple months. Jesus in Mt 6:19-20; Lu 12:33: “**Sell** the things which *one* was possessing of yours, and give alms; make to yourselves not growing old purses, *this* is unfailing treasure (in) the heavens, where a thief is not drawing near, nor is destroying.” demands renunciation of earthly treasures, which are all threatened by moth, rust, or theft: the emphasis, however, is on orientation to the true and lasting treasures that are secure from damage or loss. Stored garments will deteriorate.

James 5:3

Has been eaten away is perfect tense showing past action with abiding results. This offers a warning against heaping up worldly wealth. The rust will not merely rot this but will serve as a testimony against its owners and sear their flesh like fire. The point is not just that rust proves the transitoriness of riches but that it accuses the rich for letting things rot rather than give them to the poor. The old saying is that you cannot take it with you.

James 5:4

Hire is the word of emphasis in this sentence. Kaiser says: “they have practiced injustice. The other charges were bad enough, but now we discover that these absentee landlords (a typical rich person in first-century Palestine) have withheld the pay of the reapers. Le 19:13 states, ‘Do not hold back the wages of a hired man overnight’ (compare De 24:14-15). The reason for this law was that the poor laborer would immediately spend his wages for food for himself and his family. No pay meant no food. But even though they were reaping and therefore had a harvest to sell, these wealthy people found some reason not to pay their workers, perhaps arguing that they could not afford to sell the crop and pay them until the price was higher.”

James 5:5

Ye lived in indulgence is the word of emphasis in this sentence. It is alright to splurge if there is enough to go around. Today the top 1% are holding 90% of the wealth. The rich are getting richer and the middle class are becoming poor. This horrible crime makes us think of the rich man and Lazarus, Lu 16:20-25. But the first century was in more peril as there was only a limited amount of goods in the world, so if someone collected more, someone else would have less or go without altogether.

Ye nourished is the word of emphasis in this sentence. They fatten themselves to the point of gluttony. They tried to call this to Jesus, Mt 11:19: “The Son of man **came** eating and drinking, and they are saying, behold, a gluttonous man and a wine bibber, a friend of tax-gatherers and sinners. And the wisdom **was justified** (by) her children.”

James 5:6

Ye condemned is the word of emphasis in this sentence. James referred to this before as they would oppress them and would drag them to the tribunals, Jas 2:6: “But **ye** yourselves dishonoured the poor man. Are **not** rich men oppressing you, and they themselves dragging you (before) *the* tribunals? Yes!” After looking at these charges against the rich, we should not desire such riches as it is unwise and hurtful desires, for these rich ones will sink them into destruction and perdition, 1Ti 6:9: “But **the ones** who are desiring to be being rich, are falling (into) temptation and a snare and many unwise and hurtful desires, which are sinking these men (into) destruction and perdition.” The love of money will pierce us with many sorrows, 1Ti 6:10: “For the love of money is a **root** of all evils; which *while some* were stretching after were seduced (from) the faith, and many pierced themselves with sorrows.” So we need to keep fleeing these things, but pursue righteousness, piety, faith, love, endurance, meekness by laying hold to eternal life, 1Ti 6:11-12: “But **thou**, O man of God, keep fleeing these things; and keep pursuing righteousness, piety, faith, love, endurance, meekness; keep combating the good combat of the faith; lay hold of eternal life, (to) which also thou was called, and confessed the good confession (before) many witnesses.”

James 5:7

II. Tests of Pure Religion Jas 2:1-5:20

G. Test of Patience under Oppression: Helpful and Harmful Testing, Jas 5:7-11

7 Therefore **be patient**, brethren, (till) the coming of the LORD. Behold, **the husbandman** is awaiting *for* the precious fruit of the earth *and* is being patient (for) it until it should receive *the* early and latter rain. 8 **Be ye patient** also yourselves, establish ye your hearts, because the coming of the LORD has drawn near. 9 **Stop groaning** (against) one another, brethren, in order that ye may not be condemned; behold, the Judge stood (before) the door. 10 Take as an example of the evil suffering and patience, my brethren, the prophets those ones spoke (in) the name of the LORD. 11 Behold, **we are calling blessed** the ones who are enduring. Ye heard of the endurance of Job, and ye know the end of the LORD; that He is full of tender pity and compassionate.

James has given us tests of pure religion. The first test was impartiality, Jas 2:1-13; the second test was working faith, Jas 2:14-26; the third test was their approach to life, Jas 3:1-18; the fourth test was their selfishness, Jas 4:1-12; the fifth test was their boasting for the future, Jas 4:13-17; the sixth test is stewardship, Jas 5:1-6. Now James gives us the test of patience under oppression.

Therefore means consequently the rich are oppression us, James has some words of exhortation.

Be patient is past tense imperative. This exhortation is that they need to start being brave in enduring misfortunes and troubles. If they were not persevering, then they were trying to avenge their oppressors. This word is the word of emphasis in this sentence. They were losing heart in their unjust suffering. In troubled times, we look for a way of escape, and the best deliverance would be the return of Christ. When we are aware of the nearness of Christ, it quenches angry feelings and produces steadfastness.

Brethren, again as the other 15 times that James is addressing the Jewish Christians.

Husbandman is the word of emphasis in this sentence. This tiller of the soil is expecting the fruit of his toil. This fruit is precious because there is no guarantee that harvest would come. When it does, we hold with great honour of success. We are seeking this precious fruit which is our glory, honour, and incorruptibility which is eternal life, Ro 2:7: “**To the ones** (with) endurance in good work, are seeking glory and honor and incorruptibility, eternal life.” For we are waiting in endurance for

this hope, Ro 8:25: “But since **what** we are not seeing we are hoping for, we are awaiting (in) endurance.” These instructions that James has given us that we will have hoped through our endurance and through encouragement of Scriptures, Ro 15:4: “For **as many things as** were written before, they were written before (for) our instruction, in order that we might have the hope (through) the endurance and (through) the encouragement of the scriptures.”

Until ye should receive is past tense subjunctive. This past tense refers to a future event which has not occurred yet, but it describes hope and expectation for the tiller, Ga 5:5: “for we ourselves are awaiting for ourselves by Spirit (out of) faith *the* hope of righteousness.” So let stop loosing heart when we are doing well, as in due time we will reap if we faint not, Ga 6:9: “But let us stop loosing heart *while* we are doing **well**; for in due time we will reap, *if* we are fainting not.”

Early and latter rain means the early rain in October and November germinates the seed, and the latter rain in April and May matures the grain, De 11:14: “That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.” So consider well the One who had endured, our Lord Jesus Christ, Heb 12:3: “For **consider well** the One Who had endured so great gainsaying (from) sinners (against) Himself, in order that ye may not be wearied, fainting in your souls.”

James 5:8

Be ye patient is the word of emphasis in this sentence. Again the same verb and the same tense as in the previous verse. But here James adds also yourselves meaning that they are to be like the farmer and wait for harvest time. God said Judgement is mine, so wait on the Lord, Ps 27:14: “Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.”

Establish is past tense imperative meaning that this action has not occurred yet but James is exhorting them to do so. We need to fix our hearts as Jesus made his face firm towards Jerusalem, Lu 9:51: “And it came to pass (while) the days of His taking up were being fulfilled, and He Himself made firm His face to be going (to) Jerusalem.” Paul exhorted us to establish our hearts blameless in holiness before God at the coming our Lord Jesus Christ, 1Th 3:13: “(for) to establish your hearts

blameless (in) holiness (before) God and our Father, (at) the coming of our LORD Jesus Christ (with) all His saints.” So if we expect our imminent return of Christ, let us be steadfast.

Has drawn near is perfect tense meaning that Coming of Christ has already in the past foretold, and it will have abiding results. John the Baptist used this in his preaching as the kingdom of the heavens has drawn near, Mt 3:2: “and saying, keep repenting; for the kingdom of the heavens has drawn near.” Peter used of the end times, 1Pe 4:7: “But the end **of all things** has drawn near: therefore be sober-minded and be watchful (unto) prayers.” So let us be watchful.

James 5:9

Stop groaning against one another, this verb is present tense imperative with negation. This prohibition is the word of emphasis in this sentence. These readers were sighing to the state of oppression. There is no joy expressed in these troubled folks. We know that we are groaning to have a resurrected body as this body gives us so much pain and sorrow, 2Co 5:2: “For indeed we are groaning **(in) this**, *because* we are longing to be clothed with our dwelling which *is* (from) heaven.” For the writer of Hebrews encouraged us to minister with each other in the framework of joy, not groaning because it is not profitable for us, Heb 13:17: “**Keep obeying for yourselves the ones** who are leading you, and keep submitting: for they themselves are watching (for) your souls, as rendering account; in order that they might be doing this (with) joy, and not groaning; for this *is* unprofitable for you.” Because of the expectancy of Christ’s return, it should lift our spirits because of hope. ASV, Moffatt, RWebster, Williams, YLT uses murmur but this is a different Greek word: gogguzo, here it is: stenazo. But others use the same of word as murmur (complain): AMP, Message, TWENTY, complain. Other translations make it sound better: NET, NKJ, RSV, WEB, grumble; while the old English word (grudge) are by these: AV, Philips, TMB, Tyndale, grudge. So the only translation uses the sense of sighing is Garnier, agonize. The translation of grumbling where NKJ updated from AV makes it better of this state of sad-sack. The words murmur and complain means that the readers have said something, but James already dealt with that in Jas 4:11: “**Stop speaking against one another**, brethren, the one who is speaking against *his* brother, and is judging his brother is speaking against *the* law, and is judging *the* law. But **if** thou are judging *the* law, thou are not a doer of *the* law, but a judge.” So someone cannot be at the judgment seat of Christ and say that they did not say anything but their comportment was their downfall. Have we ever noticed that when someone looks sad and we ask when is the problem? They answer that it is nothing, and the whole relationship at that moment is like walking on eggs. So there is an effect on our

inner grumbling on others. Think of Jonah that he thought the ones who were enemies of God, Nineveh, were going to receive punishment, and when they repented, God forgave them. This displeased Jonah and in his groaning, he wanted to die when his gourd dried up. God told him that his anger of losing the tree is misplaced as Jonah has pity on the gourd, God can have pity on Nineveh, Jon 4:7-11.

Brethren, again James is speaking to believers who need to change their frown to a smile.

Condemned is past tense subjunctive is the purpose of changing their mood. Otherwise if we judge others, we will be judge, Mt 7:1: “**Stop** judging, in order ye may not be judged.” Earlier James warned them to stop speaking against one another, Jas 4:11, now he exhorts them to stop groaning against one another. James in the earlier verse said that the one who is speaking against someone is a judge, so judgment here because they are groaning against someone. So complaining of our miserable state in a continuous way is as bad as a derogatory speech against someone.

James 5:10

An example is the word of emphasis in this sentence. This word means a figure, a copy, or a sign to show an imitation. Some examples are to follow, others are not. This pattern is like a photocopy for proof. They suffered persecution, Mt 5:12 2Ch 36:16 Jer 2:30 Mt 23:37 Ac 7:52 1Th 2:15. Our heroes of faith suffered, Heb 11:35-38.

James 5:11

We are called blessed is the word of emphasis in this sentence. Yes, this is one Greek word which means that we are pronounced in good standing. Most put blessed as happy but this is not the state of joy when we are suffering. If we endure, we are well esteemed, Jas 1:12 Ps 94:12 Mt 5:10,11 10:22;

The endurance of Job is the perseverance of Job and all his troubles when Satan told God that Job will only serve him because of his wealth, health, and status, Job 1:21,22. So God took all this away and Job remain faithful, and the end God gave Job than he had before, Job 42:12: “So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.”

Know the end, this is intellectual knowledge as they read it and understand that God is very kind and merciful, Ps 116:5: “Gracious is the LORD, and righteous; yea, our God is merciful.” Eph 2:4: “but God, *Who* is rich (in) mercy, (because of) His great love wherewith He loved us.”

James 5:12

II. Tests of Pure Religion Jas 2:1-5:20

H. Test of Restraint in Commitments: True and False Confidence, Jas 5:12

12 But **(above) all things**, my brethren, stop swearing, neither *by* heaven, nor the earth, nor any other oath; but let your yea be yea and your nay, nay; in order that ye may not fall (into) pretending.

James has given us tests of pure religion. The first test was impartiality, Jas 2:1-13; the second test was working faith, Jas 2:14-26; the third test was their approach to life, Jas 3:1-18; the fourth test was their selfishness, Jas 4:1-12; the fifth test was their boasting for the future, Jas 4:13-17; the sixth test is stewardship, Jas 5:1-6; the seventh test is the patience under oppression, Jas 5:7-11. Now James gives us a test of restraint in commitments.

Above all things is the word of emphasis in this sentence. This expresses preference above all other tests. Also this test must have a more careful attention to the next subject at hand.

My brethren, another address showing this is meant for Christian Jews.

Stop swearing is present tense imperative meaning that these readers were already invoking an oath. This prohibition is necessary because these Christians are making this habitual behaviour of swearing. Jesus already taught on this subject, Mt 5:34-37, and these problems were still reoccurring. Their swearing was common among them that it was part of their daily conversation. They did not need to invoke an oath to strengthen their argument on any subject. They need to change their customs, and take seriously the teachings of Jesus. There may be a problem today when in courts we need to swear upon the Bible.

Ye may not fall is past tense subjunctive. The purpose of not swearing is that they may come under the condemnation or judgment.

Into pretending means acting as a stage player. What condemnation or insult these Christians may receive? The worst prospect is that the receiver will not be taken seriously. The Greek word here is hypocrite. Someone who is a hypocrite cannot be trusted. If these Christians need to invoke an oath to make their words valid, then their testimony is already at stake. Can a person tell the truth without swearing upon a Bible? Not following God in this teaching, shows that this custom has followed us to this day.

James 5:13

II. Tests of Pure Religion Jas 2:1-5:20

I. Test of Prevailing Prayer: True and False Confidence, Jas 5:13-20

13 **Is** anyone (among) you **suffering hardships?** Let him keep praying; is anyone being cheerful? Let him keep praising. 14 Is anyone **being weak** (among) you? Let him call to the elders of the assembly, and let them pray (over) him, having anointed him with oil (in) the name of the LORD; 15 and the prayer of faith will save the exhausted one, and the LORD will raise him up; and if he should have committed sins, it will be forgiven him. 16 **Keep confessing for yourselves** to one another *your* offenses, and keep praying (for) one another, so that ye may be healed. The operative supplication of a righteous *man* is prevailing for himself **much.** 17 Elijah was a man of like feelings *as* us, and he prayed with prayer *for it* not to rain (upon) the earth, three years and six months. 18 And he prayed again, and the heaven gave rain, and the earth caused to sprout its fruits. 19 Brethren, **if** anyone should err (from) the truth (among) you and should bring him back, 20 let him keep knowing that the one who brought back a sinner (from) *the* error of his way, will save a soul (from) death, and will cover a multitude of sins.

James has given us tests of pure religion. The first test was impartiality, Jas 2:1-13; the second test was working faith, Jas 2:14-26; the third test was their approach to life, Jas 3:1-18; the fourth test was their selfishness, Jas 4:1-12; the fifth test was their

boasting for the future, Jas 4:13-17; the sixth test is stewardship, Jas 5:1-6; the seventh test is the patience under oppression, Jas 5:7-11; the eight test is a test of restraint in commitments, Jas 5:12. Now James gives us this last and ninth test of prevailing prayer, Jas 5:13-20.

Is suffering hardships is the word of emphasis in this sentence. This verb is present tense meaning that these readers are being afflicted. This affliction is their misfortune or trouble which leads to suffering, Ps 18:6: “In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.” Unlike the noun in Jas 5:10 where the prophets endured affliction, this verb refers to the spiritual burden, Ps 118:5: “I called upon the LORD in distress: the LORD answered me, *and set me* in a large place.” Whether this affliction is from sickness, bereavement, disappointments, or persecutions, James asked this question for concern of his brethren.

Let him keep praying is the word of emphasis in this sentence. The verb is present tense imperative meaning that these readers were already praying and they need to continue, Ps 50:15: “And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.” This exhortation is the answer to the previously asked question.

Cheerful is the next question which also concern for his brethren. This is present tense meaning that James wanted to know if they are in good spirits at that time.

Let him keep praising is the word of emphasis in this sentence. This is the only word in this sentence. The verb is present tense imperative which indicates that these readers are already in good cheer and he wants them to continue with this attitude, Eph 5:19: “speaking to each other in psalms and hymns and spiritual songs, singing and praising (with) your heart to the LORD,” Col 3:16: “Let the word of Christ keep dwelling (in) you richly, (in) all wisdom; teaching and admonishing each other in psalms and hymns and spiritual songs singing (with) grace (in) your heart to the LORD.” Paul and Silas did both, they prayed and sang praises, Ac 16:25: “And (towards) midnight Paul and Silas were praying *and were singing praises to God, and the prisoners were listening to them.*” This work of praising means to sing a hymn to celebrate the praises of God in song. For those who reject musical instruments, well, this word tells us to pluck or strike the cords of a harp.

James 5:14

Being weak is the word of emphasis in this sentence. This verb is present tense meaning that these readers are physically feeble to the point of needing a doctor. The first one had a spiritual burden which causes distress, but this is sickness. This person is weak, feeble, and could be diseased. This question brings solutions to a common problem, sickness.

Let him call to is the word of emphasis in this sentence. This is solution to the sick person that he needs medical care. The elders are the ones who will decide further action. The Ministers will know by their expertise if a doctor is required or just plain rest.

And let them pray is past tense imperative meaning that the elders have not started their words of prayer for this sick one.

Having anointed is past tense participle meaning that this could be the final result after praying, This anointing may be to help with the wounds for medical use, Lu 10:34: “and he approached *and* bound up his wounds, pouring on oil and wine; and he put him (on) his own beast *and* brought him (to) an inn, and took care of him.” This passage later in early church history turned to producing medieval sacrament of extreme unction after the eight century. Is this faith healing? During this time, the establishment of the church until the Canon of Scriptures can be shared, there were miracles of healing. But today, we must take this passage for prayer. God can perform miracles of someone who is sick today, but it is on God’s term. Faith healing draws attention to the healer instead of God.

James 5:15

The prayer of faith is just like asking in faith, we will receive. So asking God doubting is like not asking at all. There is no reference to salvation of the soul.

Will save the exhausted one is referring to making physically well the sick one who is weary. Not all medicine will heal the sick, but God provides help with nature as most medicine comes from nature.

Committed sins are the possibility that such a sin of fornication where this person picked up a venereal disease, forgiveness is required. To all this extent for Christians, prayer is required for direction, for repentance, and for restoration.

James 5:16

Keep confessing for yourselves is the word of emphasis in this sentence. This verb is present tense imperative meaning that these readers were already openly acknowledging their faults to one another. How can someone forgive us our faults if they do not address them openly? If someone offends someone, the offense must bring to light so the offender can apologize. We all have faults and we need to express it when someone offends us.

Keep praying for one another, this is present tense imperative, which means that they are already praying, and the forgiveness will heal the hurt between the brethren. The healing of relationships between Christians is vital as we are one body serving the same Lord.

Much is the word of emphasis in this sentence. This adjective could mean large, many or great.

Operative supplication means it is a request from God who can supply the power.

Prevailing for himself is present tense meaning that these readers can have the strength to overcome great things when they request this strength from an all-powerful God.

James 5:17

Elijah is the word of emphasis in this sentence. Elijah was a man of life feelings meaning that he had human needs just like we do. His achievements of having the rain to stop is because he is a man of faith.

James 5:18

Again is the word of emphasis in this sentence. The second time he prayed, it rained again. So he made it stop and to start again.

James 5:19

If is the word of emphasis in this sentence. This conditional situation of someone be let astray from the truth and be brought back is like a Shepherd finding one of his lost sheep.

James 5:20

Let him keep knowing is present tense imperative meaning that these readers already have personal experiential knowledge of helping backslidden Christians to their former estate, Pr 10:12: “Hatred stirreth up strifes: but love covereth all sins.”

Save a soul from death does not mean eternal salvation from damnation, but the possibility of physical death if the Christian continues in their sins. Love covers a multitude of sins, 1Pe 4:8: “But **(before) all things**, have fervent love (among) yourselves, because love will cover a multitude of sins.” The power of forgiveness covers man’s sins, Ps 32:1: “Blessed *is he whose transgression is forgiven, whose sin is covered.*”

As we close this epistle, James used so many teachings of Jesus to help these early Christians handle their day to day walk with God. There are many challenges and all these are for our learning as well. So this epistle has been very helpful to move us from milk of the word to the meat of the word by understanding that God is light and God has given us this light to shine in this dark world. The world will not like it as they prefer to walk in darkness. They will hate us for this light, but they hated Christ first. So let us keep in mind that this epistle was for sanctification unto holiness as it was written to Christians for their strength, not for eternal salvation of their souls.